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"LIBERTY, HOLINESS, LOVE."

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For the Register.

NATURAL THEOSOPHY. NO. IX.

PARTICULAR PROVIDENCE.

We are asked if frequent interpositions on the part of God do not render providence more perfect and trustworthy? Is it not a better, than a mere natural providence? This, however, is not the proper question. With our limited understandings and views, we are not competent to make up an infallible judgment. What we might call *the better*, might not be *so good*. The proper question for us, is the following: 'May not the providence which now is, be as *perfect* as it is, and yet be *natural*? Can any man prove the providence, which now prevails in the world, to be better than what Nature's providence *could be*? If Nature be capable of ministering a providence as perfect as the actual providence is, where is the proof of a supernatural agency?

But you say that you do not like to be in the hands of Nature; you desire to be *immediately* in the hand of God. And 'should it be according to your mind?' Do you *know* that what you prefer is *best*? Suppose, now, the case of a man who should declare his discontent at the idea of receiving his daily food from any source, except directly from God? He should say, 'I will be fed by no hand but the Almighty God; and let there be no intermediate hand between me and Him.' You would readily say that this man acted the part of a fool; that, proceeding on the principle laid down by himself, he must soon perish with hunger; for there are two intermediate hands between him and God; there is the hand of nature; and the hand of him who cultivates the earth; that the man ought to be as content and thankful to receive his daily food from God through intermediate hands, as to receive it from Him by an immediate donation; that it is culpable arrogance in any man to prescribe the way by which the Almighty shall communicate with him; that when we have ascertained *what is* God's established method of communication with men, we are bound, in reason and duty, to affix to it our 'Amen,' and to feel satisfied.

You say, moreover, you 'want to get nearer to God than it is possible for you to come, provided there is 'Nature' between you and Him; that you would have Him directly before you; and be yourself directly before Him; that this would be real communion with Him, and that nothing short of it can satisfy you.' But in making this declaration do you 'know what manner of spirit you are of?' There is more of pride in it than of humility. It becomes you first to learn what the ways of God are and then to justify them. If you can prove satisfactorily to your own self that Nature is *nothing* and that God is *everything*, you are then a Pantheist. But you have gained nothing. Providence remains the same. If you prove satisfactorily to yourself that God does immediately one half or one fourth of the work of providence and that Nature does the rest of the work, still you have gained nothing. For the actual amount of good in providence is not increased. And the good which providence contains is of the same importance and worth, whether it be the work of Nature or of God. And it is as much an expression of God's benignity and wisdom, coming through the agency of Nature, as if it came by an immediate, unconditioned communication.

Wise men of 'by-gone days' have been content 'to look through Nature up to Nature's God.' To them Nature was the medium of intercourse and knowledge. They were not dissatisfied with this arrangement. And have you any real cause for dissatisfaction? Suppose that you should wish for the annihilation of Nature, should insist upon it, and it should be done. The sun, the moon, the stars, and every particle of their constituency are totally annihilated. And 'where are we now?' Our bodies are gone. The worlds are gone. All the arrangement, order, adaptation, beauty, splendor and glory of God's vast and most wonderful creation are gone forever. Nature has perished; and what is there remaining? You say, '*our naked spirits.*' But where can these naked spirits find God? You say, 'they can see and enjoy His immediate essence.' Very much doubted. It is a rash presumption, unsupported by any analogy, that God is ever thus apprehended by His creatures. Who has ever seen the being and the glory of God, except through the medium of His works? Destroy Nature, and there remain no works of God to reveal and to glorify Him. And why has God so infinitely extended the domain of Nature? Why is it that this whole world of our's is not a millionth nor a billionth of the material creation? If material nature be of no value, why have its limits been so immeasurably lengthened, widened and expanded? Why is it that Nature, in a manner, is interminable and endless? There can be but one reasonable answer; '*Nature is indispensable to God and His creatures.*' And if her agency be indispensable, then, doubtless, as much of God's work is committed to the hands of Nature, as the latter is capable of accomplishing. It detracts nothing from the matchless importance of God, to execute his great purposes and glorious work, through the agency of Nature. There is a manifest propriety, not to say a necessity, in his adoption of this mode. And as Nature is blind and unintelligent, the excellency and the praise are the more manifestly ascribable to Him. Many theosophists have given to God a superb vicegerent to be the superviser and executor of all his works. But we are destitute of any evidence of such a fact. Nature is God's vicegerent; and of this fact we have plenary and irrefragrable proof.

You, moreover, suggest that some of the occurrences of providence do plainly indicate the special agency of God. We admit that there are, at times, unexpected and wonderful coincidences. But the unfortunate coincidences are as numerous as the fortunate ones; and thus the seeming evidence from the latter is balanced by the equal evidence from the former. A man, being a stranger, and in the dark nights, passes over a bad bridge. There is only one track by which the bridge can be passed in safety. The man, without the least knowledge of any danger, happens to take the right track and escapes harm. Was not this a special providence? Answer. There is another bridge, sound and safe in every part, except one. A stranger, in passing this bridge, blunders upon the dangerous part and loses his life. Was there a special providence in this?

We all remember the heart-stirring catastrophy which befell the Willey family, among the White Mountains, in Aug. 1827. The house contained eight souls, as many as were saved in Noah's ark. They heard the crashing of the avalanch as it fearfully descended the mountain and rushed forth from the house. The sliding mass was soon in the valley and the whole family were overwhelmed. When it had nearly reached the house, a great rock, standing firm, parted the avalanch, so that one part of it went to the right and the other part to the left and the house being between them was left uninjured, untouched. Had the family remained in it they had been safe. They quitted the house and consequently perished. Where was the particular providence in this case? Did a particular providence plant the protecting rock in its place and direct the location of the house before it? But of what benefit was this to the unfortunate family? Or did a particular providence prompt them to leave the house where they were safe and rush abroad to encounter the danger? But this was the wrong and the fatal step. It cost them all their very lives. Here were wonderful coincidences. But they were of no avail. The whole family perished. Shall we then say that it was the design of providence to destroy that family? because they were destroyed. Or shall we say that it was the purpose of providence to save them? though they were not saved. We cannot rationally adopt either conclusion. Providence, obviously, had no particular design. The family perished by an accident resulting from the operations of general principles.

S.

For the Register.

PRAYER.

Laws are not causes, but the manner in which causes act. The law of gravity gives us no reason *why* the earth moves, but only tells us *how* it moves. Kepler's laws of motion as truly embrace all the motions of the planets as Newton's law of gravity; and the law of gravity is nothing more than a different expression for those laws of motion. It is so with all laws,—they express not the *why*, but simply the *how*. All phenomena can be reduced to motion, but the force producing it is unknown. But whence our idea of force and of cause? From within, from our consciousness that our will is a cause and exerts force. The phenomena without us then are the effect of a will, of the will of Deity. Is his will free? The very reasoning, by which we have proved its existence, assumes its freedom,—it is a cause. Where then are philosophical objections to prayer? They come from limited views of God's power, from a practical belief that the laws of his action control his freedom. Metaphysical scruples as to the efficacy of prayer, show a taint of scepticism; they are the bastard progeny of science and doubt, whose true children are knowledge and faith.

A Doctor of Divinity told me not long since that the improved state of meteorology would soon make men cease to pray for rain, because it would teach them that the laws of storms were as fixed as those of the tides. 'Thus said he is science continually narrowing the limits of special providence and enlarging those of General Law.' A Doctor of Divinity he! Like Socrates of 'the clouds' thus dethroning providence to seat General Law at the head of affairs? Did he not know that all things act by General Laws, and yet that even the fall of a sparrow to the ground is not without our Father's act. Why if a man pray for a holier heart, or a healthier body, or for a flux tide in three hours after the ebb, he prays for just as great a miracle in one case as in the other. Each of these things is under the control of a fixed law, yet that law is only the way in which God acts, and God is free.

Hesitate then if you please about the wisdom of a petition, and pray not for rain on your potatoes, when it would rust your neighbor's wheat. But never hesitate to pray because you distrust God's power. It is not likely he will make the sun rise at midnight, but he can do it as easily as he can strengthen you in temptation. But to grant the one petition would create infinite confusion in the world, the other only blessing. The latter you will pray for with confidence and therefore receive. So would I, were my child to fall in the fire, where I could not reach it, pray that it might not be burned, pray with as much faith as I should pray for its purity when surrounded by wicked companions. That is but an atheist prayer which durst not pray for what it fancies that Infinite power alone can give.

E. S. P.

AMERICAN THEOLOGY.

To this "Circular" we refer those who would form a correct estimate of what the United States are doing for the furtherance of knowledge. In addition to a list of the best works in various departments of literature published in America, it contains a temperate but earnest defence of that country against the censorious remarks of the historian Alison, and other English writers, ourselves included. *Audi alteram partem.*

In no field are the merits of our transatlantic relatives more numerous or more decided than in theology. With thirty-nine theological schools and 123,600 theological students, there must be in the United States a great demand for theological works. Not content, like the majority of this country, with old and to some extent obsolete works, American divines have successfully labored to transfer to their own some of the best productions of the German soil, offering to us, in the cultivation of German literature, and the translation of German theological works, an example which it is not to our credit that we are very slow to imitate. Meanwhile the impartial and wise theological student may find his account in turning his eye towards the works with which America has enriched and improved her theological library.

In two departments the United States have earned for themselves the honor of independent and original excellence, in practical divinity, and sacred geography. We quote the 'American Book Circular:' 'Of Channing—it is true that his fame is European; that his works have all, on being republished, had an immense circulation in Great Britain; of some of them, no less than seven rival editions have been reprinted.' Not less distinguished in a different direction is Dr. Robinson, Professor of Biblical Literature in the Union Theological Seminary, New York, who by his 'Biblical Researches in Palestine,' has also earned a European reputation, and whose work, not less by its accuracy and thoroughness than by its bold, yet for the most part, judiciously restrained originality, forms, by general admission, an era in our knowledge of the Holy Land.

The subject so well handled in the work last mentioned, Dr. Robinson carries forward in a theological work, which deserves to be widely read in England—we mean the 'Bibliotheca Sacra, which is at present conducted by Edwards and Park, professors at the Andover College, with the special co-operation of Dr. Robinson and Professor Stuart. A very valuable volume of the work was completed in 1843. The number for February (the last we have seen) contains, besides other pieces, an interesting sketch of 'The Aspect of Literature and Science in the United States, as compared with Europe,' by Dr. Robinson; a learned biograpical notice of Aristotle by Professor Park; a useful paper on 'The Structure of the Gospel of Matthew,' translated from the Latin; and the first part of a translation from the unpublished lectures of Professor Tholuck on the very important subject which the Germans term, 'Theological Encyclopedia or Methodology,' meaning a practical introduction to the study of theology, suited to students and divines. We are of opinion that better matter might have been found in print than what Tholuck's MSS. supply, but his, we are aware, is 'a *good* name' in some influential quarters, and we are grateful to the conductors of the 'Bibliotheca Sacra,' for contribution to systematic theology. We also hope that their example will be followed by other conductors of periodicals, in giving the public translations or digests of theological works by men of deserved and established reputation, rather than the crude thoughts of half-formed, or the borrowed materials of would-be scholars.

Connected with the subject which Dr. Robinson prosecutes so successfully is a recently issued work—'Residence of Eight Years in Persia among the Nestorians, by the Rev Justin Perkins, 1843,'—for which scientific theology owes a debt of gratitude to missionary enterprise. Mr. Perkins having disinterestedly devoted himself to the task of seeking out the Nestorian Christians with a view to the very needful work of their spiritual improvement and social elevation. Setting aside a little Yankee gasconade, which scholars and divines, at least, ought to be above, the work displays an amiable spirit and sufficient knowledge, while it supplies valuable information regarding districts of Persia, comparatively little known, and manners and customs which serve to throw light on the Bible.

If our brethren of the United States surpass us in the cultivation of systematic divinity, they also give English divines an admonition, in their care to provide means for the popular study of theology. Three works are before us which give evidence of this fact:—'Notes, Explanatory and Practical, on the Epistle to the Hebrews,' by Albert Barnes, 1843; 'Notes, Explanatory and Practical, on the Acts of the Apostles, designed for Bible Classes and Sunday Schools,' by Albert Barnes 1843. 'Notes, Critical and Practical, on the Book of Leviticus, designed as a general help to Biblical Reading and Instruction,' by George Bush, Professor of Hebrew and Oriental Literature, 1843. These are all cheap, useful books, designed and fitted for popular reading, full of solid and interesting matter. Were we, indeed, to call up our critical powers we might take exception in some cases to both substance and form, and must express a regret that newer sources of information had not been consulted in parts of the compilation; yet, even in relation to this point, the volumes contrast advantageously with the theological information ordinarily supplied to the English people. The appearance of these books is an index of a desire on the part of the public, at which we rejoice, and the supply will serve to feed the appetite and augment the demand. Theological works are more read in the United States than in Great Britain. Barnes received in payment of his 'Notes on the New Testament,' for part of the copy right, about 5000 dollars in two years. His volume on the 'Acts' has reached a tenth edition. A third work, on the 'Names and Titles of the Lord Jesus Christ,' by Charles Spear, came to a ninth edition in little more than a year. Our copy (1842) is the twelfth edition. All this, especially when taken in connection with what has before been said on the prosecution by the citizens of the United States of the higher branches of theological knowledge, has a healthy appearance, and justifies the assertion that religion is regarded with a deep and practical interest among them.

The best wheat is scarcely without tares.—When the popular element of society predominates, effects will be seen which good taste cannot help condemning. Sermons, however, need not be trash. One department of English literature, a very rich—an invaluable one, consists of sermons. But, 'Sermons on Different Subjects,' by the Rev. Edward Norris Kirk, A. M. Fourth Edition, revised.—New York, 1841, will, we venture to predict, fourth edition though they have reached, never take rank even on the lowest shelf of the American classics. Yet the pretension of the book is on the inverse ratio of its merits. As if it was not offensive enough to impose on the public a volume of poor common-place, we find the thin food introduced by a flourish of trumpets in the shape of 'An Introduction by Samuel Hanson Cox, D. D.,' who avouches in language, which, whatever else it is, cannot be called English, and in which we are puzzled to say, whether the fine or the grotesque, the ludicrous or the lofty, has the greater share, that the volume is, in a word, the best in the whole world, and that its author, the Rev. Edward Norris Kirk, A. M. aforesaid, is a very model of disinterestedness and generosity, to say nothing of talent. Had we space, we should, we fear, yield to the inclination which we must plead guilty of feeling, to offer our readers some amusement in the shape of flowers culled from this 'revised' volume (what was it *before* the revisal?). Seriously, however, should another edition ('revised' again we hope) be required—we beg Messrs. Kirk and Cox to ascertain whether they have not been in some way duped before they venture to declare anew to the world that 'these ten sermons were all published in London, where they were delivered to *listening* crowds' (what wonder is there in the crowds listening? congregations assemble to listen; is Dr. Cox surprised they did not sleep under his friend, the Rev. Edward Norris Kirk, A. M.?) 'who were not willing that they should be enjoyed only in the hearing, or realized alone in the delivery. Hence in different ways they procured the publication' of these 'precious relics and justly valued mementoes.' We dare venture an obolus that we know the secret of all this—the Rev. Edward Norris Kirk, A. M., is 'a fine man,' and 'a nice man.'

'A Church without a Bishop' is a far different volume, and a very valuable contribution to eclesiastical history. With the validity of our author's argument we have nothing to do, but we advise Episcopalians not to pass the work in neglect. It is too calm, judicious, and scholar-like a production to be allowed to remain unanswered with safety. The full title shows the object of the work—'A Church without a Bishop. The Apostolical and Primitive Church popular in its Government, and simple in its Worship;' by Layman Coleman, Author of 'Antiquities of the Christian Church,' with an Introductory Essay by Neander, Boston, 1844. The author being by accident led to turn his thoughts to the constitution of the primitive church, wisely proceeded to Germany, where, under the guidance, and with the aid of the profoundly learned and truly liberal Neander, he consulted the best authorities, and compiled his excellent work; thus setting a good example, while he produced a useful book.

POPULAR POETRY OF THE BRETONS.

To a people like the Bretons, lyrical poetry must at all times have been an absolute necessary of life. How could such a people—ignorant of art, utterly unrefined, living in a state of the rudest simplicity, and cowering down under the shadows of the darkest superstitions—how could such a people, in the absence of all other means of giving a current language to their sympathies and wants, exist without a locomotive poetry? To such a people, the song is as essential as the crop of buckwheat; it sustains their spiritual vitality just as their animal vitality is nourished by their black bread—and they could almost as easily dispense with one as the other. The Breton of to-day is, in this matter of song-necessity, much the same man he was at the earliest date of his musical budget. There are somewhere about 1,200,000 of this singing buckwheat cultivating race, thinly dispersed over the face of the province once known as Brittany, (earlier still as Armorica) but better known to the mere traveller, *en route*, by the departmental names of the Cotes du Nord, Finistere, Ile et Vilaine, Loire Inferieure, and Morbihan. Of this 1,200,000 people, it is tolerably certain that, with a very insignificant exception, there is scarcely one who knows how to read or write. Throughout all Christendom, at this hour, there is not another race, we suspect, so entirely dependent upon traditional lore for such intellectual pleasure as they are able to obtain. To them the popular ballad is every thing—it represents the consolations of religion, the delights of the fete, the communication of the affections: it carries love messages from commune to commune; it warns, exhorts, and rewards; it even supersedes the law themselves, than which, amongst this primitive people, it is ten times stronger.

Here, then, are, 1,200,000 living and thinking beings, speaking no language but the old, uncouth Breton tongue, wholly uneducated, having no other cultivation than the oral instruction they receive from their clergy, and no other wealth than their legends and their lyrics; and who are unavoidably thrown upon the singers for all the leisurely mental pleasure within their reach. It is not surprising, therefore, that this class of persons—the wandering singers—should occupy at this day in Brittany a position really as important, although, in this altered age of the world, not so formal and imposing, as that which, in the elder times, was held by the bards. These singers, or poets, for they are generally both, discharge for the Breton population the complicated offices of historian, novelist, story-teller, poet, and singer. This very circumstance stamps upon their productions the fresh and immediate impress of popular feeling. He who lives to please, must please to live. The travelling rhymer selects for his theme such subjects of recent or fugitive interest as happen to be familiar to every body. The multitude, in fact, indicate to him the subject he is to illuminate with his happy genius: it is to their tastes, their instincts, their passions, he must address himself—he expresses their ideas, translates their opinions, identifies himself completely with them throughout. This condition of adaptation to surrounding circumstances is imperative, and not to be trifled with. He must please the people at any price—it is a question of life and death with him. If he select a topic remote from the manners, or epoch, or tastes of the people, he may as well sing to the mountain torrents. He will not have a single listener, instead of undergoing a greater squeeze than one may find any night in the season in the crush-room of the Opera. He must either write for the people, or not write at all. His audiences are not only critical in their tastes, but inexorable in their decisions. Hence all really popular songs are destined to a long existence, because they are born under circumstances peculiarly favorable to traditional preservation, having their roots literally laid in the popular mind and affections.—They are very appropriately compared by M. Villemarque to those delicate plants, which are crowned with flowers only when they have been sown in ground previously prepared for them.

We adverted, in a former article already mentioned, to the rather curious custom in Brittany, by which this art of popular song is universally identified with particular classes of the population—almost with particular crafts, only that the pleasant rogues who profit by this identification, seem to profess certain crafts without practising them. Thus the tailors and millers, *par excellence*, the collectors of old rags, and the beggars are generally recognized as the authors of the current ballads, although in many instances it is not unlikely that they are only the singers and retailers of them. Notwithstanding, however, their nominal classification, these poetical vagrants all lead the same sort of wandering life, making the tour of the whole country, visiting cities, towns, and villages, calling at manors and farm-houses, resting alike with the poor and the rich, attending at all the fairs and markets and festivals, collecting news and gossip which they put into doggrel, and sing as they go along from place to place; and this song, thus composed, and thus cast like seed upon the winds, is carried on the wings of the jingling *refrain* from one end of Brittany to the other. The beggars appear to confine their humbler labors to the accumulation and repetition of these songs, for there is no evidence that they ever ascend to the loftier ambition of composing rhymes of their own. Yet, humble as their ministry of poetical delight undoubtedly is, they are regarded with universal honor and affection. Villemarque tells us that the most *naive* and tender expressions are habitually lavished upon them; such as '*bons pauvres*,' '*chers pauvres*,' '*pauvrets*,' '*pauvres cheris*,' or simply '*cheris*;' and sometimes a more elaborate phrase, which we may venture to put into English, 'friends or brothers of the good God.' They are always sure of an asylum wherever they go—at the largest mansion on the hill side, or the pettiest cabin buried in the wintry depths of the pine wood. When their well-known voice of prayer and entreaty is heard at the door, or their approach is announced by the bark of their dog—for they are frequently blind, and come guided in this way—the inmates run out, and bring the venerable man into the house, relieve him of his stick and wallet, and, placing him snugly in the chimney nook, set before him the best repast they can afford. When he has appeased his hunger and had a little rest, he repays all their kind offices by long gossipping stories and snatches of the last new songs. Looking closely into the working of this system, as a thing of every day and every hour occurrence in Brittany, and as occupying a conspicuous space in the social life of the people, it cannot fail to be regarded as a singularly expressive and deeply interesting trait in the national manners.'

But it must not be supposed that these vagrant rhymers engross the whole field to themselves, and that there are no real ambulant poets to be found in this weird land of modern antiquity. On the contrary, there is a distinct class of poets who are always on the tramp, who are emphatically called the *barz*, and upon whom, in short, the mantle of the bardic order has distinctly fallen. As far as the changed habits of the country will permit, these ambulant poets perform precisely the same offices as their ancient namesakes, going about in like manner to ceremonies and public festivals, and recording the loves and misfortunes, heroic deeds, sacrifices, and penances of their contemporaries in suitable bursts of wild lyrical verse. Like the bards of old, also, they sometimes relieve their rather monotonous voices by striking a rude instrument of three cords, called a rebek, with a sort of fiddlestick, or bow. This instrument is said to be exactly the same as one which was in use in the sixth century. Indeed, the resemblance between the *barz* and the bard is so strong in every essential point, that a sketch which M. Villemarque gives of their position to-day might, with the greatest propriety, and without altering a single word, be inserted bodily into the history of the bards who flourished in Wales or in Ireland some twelve or thirteen centuries past. 'In fine,' he says, 'like the ancient bards domesticated amongst the Welsh, they are the ornament of all the popular fetes; they sit and sing at the table of the farmers; they figure in the marriages of the people; they give away the future bride in virtue of their art, according to immemorial usage, and that even before the religious ceremony has taken place; the priest seems to be only the consecrator of the nuptial benediction which the bard has already bestowed. They have their share, also, in the marriage gifts. They enjoy unlimited liberty of speech, and great moral authority; they are beloved, sought after, and honored, almost as much as were their predecessors, whom, in a less elevated sphere, they so nearly resemble.' And this, too, in the nineteenth century, amongst a people embraced in the girdle of the most artificial and inconstant nation in Europe, and occupying a territory within a few hours' sail of the shores of England!

The consequence of all this is the predominance of song, as a great social agent, over all other means of inter-communication amongst the Bretons. Like all primitive people, they are enthusiastically fond of music. With them it is the language of the passions, and the whole of their literature is, more or less, under the influence of this musical spirit. Songs perform for them all the functions of the journal and the telegraph; and passing from hill to hill, from valley to valley, they diffuse intelligence with incredible rapidity. Innumerable instances might be related in illustration of the extraordinary sway they exercise over the minds of the population, on matters in which the decrees of the established authorities produce no effect whatever. A case of this kind occurred when the cholera was raging throughout Brittany. Official instructions how to deal with the dreadful malady were industriously distributed in the shape of circulars, and affixed in all directions on the doors of churches and cemeteries, but in vain. The peasant passed on with his hat slouched over his eyes, paying no more attention to the official warning than if it were a notice to the gendarmerie of the arrondissement. In the meanwhile, the plague ravaged the country side, the peasantry taking no heed to prevent its approaches, or to subdue it when it came. At last a travelling poet bethought him of putting the official instructions into the shape of a song. In one week, the ballad might be heard in every farm, hamlet, and town, chanted to one of the well-known national airs. The best of it was, that the foolish *prefet*, feeling the dignity of his office insulted, refused to circulate the song by means of the communal mayors, because it was not signed by a physician. The public health was, therefore, confided to the mendicants, who hawked the death-sickness from village to village while the *prefet* continued to write his circulars. In the same way, the vice of drunkenness, common to the whole Celtic stock, and to which the Breton, habitually sober, abandons himself on his fete days, has been sensibly diminished in a particular canton by a ballad, wherein the poet confesses himself to have been once addicted to that habit, the evil effects of which he energetically points out, exhorting the people to follow his example, and abjure the destructive indulgence. The Breton song is, in short, the condensed expression of public opinion. Where the law fails in its office, the song supplies the penalty; where the law exceeds the strict measure of justice, the song is at hand with its compensation. It not only expresses public opinion, but frequently creates it. [Eclectic Magazine.

PEACE—NO I.

War is ruin. As I attempt to substantiate this proposition, the crowd of witnesses crush me: I can hardly breathe at my own presumption in thus giving, in a corner of a newspaper, one phase of human history since the day that Cain proved how bitter was an enemy's blood. But, to my task.

War has long ceased to be, if it ever was, the enricher of nations. Its very rumor sends a cry of famine into the halls of legislation, from so many millions who break only the bread of peace, that the bloodthirsty spirit quails. A general war would cut off the means of support from half of mankind, and bury the industrious classes under a mountain-load of taxation.—Combe, in his admirable Constitution of Man, shows that the overlabor, pauperism and misery under which England staggers like a drunken man are the glorious fruits of war. Look at it. Our revolutionary war alone cost her 600 millions of dollars—and the wars springing from the French revolution over 5,000 millions! The public debt of Europe incurred solely by war is about 15,000 millions of dollars! And these monstrous sums need quadrupling to make up anything approaching the indirect losses of wars. And, not to speak of our own waste of millions in a contest for almost valueless territory in Florida, in several years our war-expenditures have been nine times all others; and for one term of 40 years, war with its various incidents and appendages, cost us 23 times our peace burden.

I hasten, 21, to its frightful sacrifice of life. At least 18 times the present number of the inhabitants of the earth have fallen by war. More than 4 millions of lives were the holocaust to a Bonaparte's ambition. Nor, was this shedding of blood attended by extenuating circumstances. A martyr's death at the fiery stake was no more awful, than that of thousands who sought in vain, on the corpse-strewn plain of Waterloo, a drop of water to cool the burning tongue, a friendly hand to close the sinking eye, or a merciful hand to to shorten their protracted agony. The mass of those who suffer the last penalties of offended justice escape far easier. When MEN ask 'what the sword has done for the preservation of life among us,' let the known and unknown dead butchered horribly in wars with the Indians, French and English, answer! Let the piercing cry come from the sea and land, the lake and river, the Northern frontier and the Southern swamp, the Atlantic coast and the Western wilderness, the heart of the country and its wide surface; from the victims of the prison-ships and hospitals, the victims of hunger and cold, hardship and exposure, wounds and mutilations, the indulgenes and the pollutions of the camp. Summon this vast multitude into one assembly, this vast sea of mangled, crushed, deformed, accursed bodies, and if six men murdered by a more cunning tool in this devil's trade were a sight fearful to be told, no human sense could endure this faithful witness to the Divine truth, 'they that take the sword shall perish by the sword.'

I cannot forget what happened at Quallah Battoo. Two sailors had been slain in retaliation for some mischief they had done. Whereupon, our gallant navy was put in requisition, 75 savages, including women and children were massacred, the officer was publicly thanked; and very soon after, two noble-hearted missionaries, Lyman and Munson, were slain by the same people to foot up the account. Their blood, being ministers, did not of course require to be avenged; though remember that they died with arms in their hands! This alone insured their massacre.

But the worst curse of war unspeakably is upon the soul. War makes felons, says Machiavelli, for peace to hang them. War is, as Channing said, the concentration of all human crimes. You cannot name one of the hell-brood which nestles not in a downy bed in the camp. Violence is its trade; rapacity its profession; lust its law; murder its sport; perfidy its glory; curses its cheapest breath. 'Think of them aboard the Somers, tending the air with cheers over the death-throes of three erring messmates, brothers in the same humanity, children of one God! Were these creatures men or fiends? Think of Nelson, the worshipped hero of England, exulting that so many had been popped off to hell that day! Was this christian—nay, was there any spark of humanity in it! Had not successful, glorious war, trained him for a worthy prime minister in Juggernaut's festival, or prime-torturer in some fouler dungeon of the Inquisition!

And then think of poor Zwingle, in the battle where he lost his life and all, beseeching his countrymen to trust in God; whom, had he wholly trusted his great cause, had greatly triumphed. And, last of all, let bleeding, enslaved, denationalized Poland warn us by all her woes, her butchered infants, outraged women, exiled patriots, devastated cities, crushed hearts to trust our cause only to its truth, the native conscience of mankind, the overshadowing wings of Almighty Providence. LADD.

[Rochester Dem.

INTERESTING VARIETY OF THE BIBLE.

When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, 'Because they are ignorant of the Bible.' If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned doubtless is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the 'Poetry of Life.'

'With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of the past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep; from the moth that corrupts the secret treasure, to the eagle that soars above his eyrie in the clouds; from the wild ass in the desert, to the lamb in the shepherd's fold; from the consuming locust, to the cattle upon a thousand hills; from the rose of Sharon, to the cedar of Lebanon; from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge; from the barren waste to the fruitful vineyard and the land flowing with milk and honey; from the lonely path of the wanderer, to the gathering of a mighty multitude; from the tear that falls in secret, to the din of battle and the shout of a triumphant host; from the solitary in the wilderness, to the satrap on the throne; from the mourner clad in sackcloth, to the prince in purple robes; from the gnawings of the worm that dieth not, to the seraphic visions of the blessed; from the still small voice, to the thunders of Omnipotence; from the depths of hell, to the regions of eternal glory; there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible.'

[Journal of Commerce.

From Chambers's Journal.

THE FIRST OFFENCE.

In the cheerful dining-room of my bachelor-friend Stevenson, a select party was assembled to celebrate his birth-day. A very animated discussion had been carried on for some time, as to whether the first deviation from integrity should be treated with severity or leniency. Various were the opinions, and numerous the arguments brought forward to support them. The majority appeared to lean to the side of 'crush all offences in the bud,' when a warm-hearted old gentleman exclaimed, 'Depend upon it, more young people are lost to society from a first offence being treated with injudicious severity, than from the contrary extreme. Not that I would pass over even the slightest deviation from integrity, either in word or deed; that would certainly be mistaken kindness; but, on the other hand, neither would I punish with severity an offence committed, perhaps, under the influence of temptation—temptation, too, that we ourselves may have thoughtlessly placed in the way, in such a manner as to render it irresistible. For instance, a lady hires a servant; the girl has hitherto borne a good character, but it is her first place; her honesty has never yet been put to the test. Her mistress, without thinking of the continual temptation to which she is exposing a fellow-creature, is in the habit of leaving small sums of money, generally copper, lying about in her usual sitting-room. After a time, she begins to think that these sums are not always found exactly as she left them. Suspicion falls upon the girl, whose duty is to clean the room every morning. Her mistress, however, thinks she will be quite convinced before she brings forward her accusation. She counts the money carefully at night, and the next morning some is missing. No one has been in the room but the girl; her guilt is evident. Well, what does her mistress do? Why, she turns the girl out of her house at an hour's notice; cannot, in conscience, give her a character; tells all her friends how dreadfully distressed she is; declares there is nothing but ingratitude to be met with among servants; laments over the depravity of human nature; and never dreams of blaming herself for her wicked—yes it is wicked—thoughtlessness in thus constantly exposing to temptation a young ignorant girl; one most likely whose mind, if not enveloped in total darkness, has only an imperfect twilight knowledge whereby to distinguish right from wrong. At whose door, I ask,' continued he, growing warmer, 'will the sin lie, if that girl sink into the lowest depths of vice and misery? Why, at the door of her who, after placing temptation in her very path, turned her into the pitiless world, deprived of that which constituted her only means of obtaining an honest livelihood—her character; and that without one effort to reclaim her—without affording a single opportunity of retrieving the past, and regaining by future good conduct the confidence of her employer.'

'There is, I fear, too much truth in what you say,' remarked our benevolent host, who had hitherto taken no part in the conversation; 'and it reminds me of a circumstance that occurred in the earlier part of my life, which, as it may serve to illustrate the subject you have been discussing, I will relate.' There was a general movement of attention; for it was a well-known fact that no manufacturer in the town of ——— was surrounded with so many old and faithful servants as our friend Stevenson.

'In the outset of my business career,' said he, 'I took into my employment a young man to fill the situation of under clerk; and, according to a rule I had laid down, whenever a stranger entered my service, his duties were of a nature to involve as little responsibility as possible, until sufficient time had been given to form a correct estimate of his character. This young man whom I shall call Smith, was of a respectable family. He had lost his father, and had a mother and sisters in some measure dependent upon him. After he had been a short time in my employment, it happened that my confidential clerk, whose duty it was to receive the money from the bank for the payment of wages, being prevented by an unforeseen circumstance from attending at the proper time, sent the sum required by Smith. My confidence was so great in my head clerk, who had been long known to me, that I was not in the habit of regularly counting the money when brought to me; but as, on this occasion, it had passed through other hands, I thought it right to do so. Therefore calling Smith back as he was leaving my counting-house, I desired him to wait a few minutes, and proceeded to ascertain whether it was quite correct. Great was my surprise and concern on finding that there was a considerable deficiency.

'"From whom,' said I, 'did you receive this money?'

'He replied, 'From Mr. ———,' naming my confidential clerk.

'"It is strange,' said I, looking steadily at him. 'But this money is incorrect, and it is the first time I have found it so.' He changed countenance, and his eye fell before mine; but he answered, with tolerable composure, 'that it was as he had received it.'

'"It is in vain,' I replied, 'to attempt to impose upon me, or to endeavor to cast suspicion on one whose character for the strictest honesty and undeviating integrity is so well established. Now, I am perfectly convinced that you have taken this money, and that it is at this moment in your possession; and I think the evidence against you would be thought sufficient to justify me in immediately dismissing you from my service. But you are a very young man; your conduct has, I believe been hitherto perfectly correct, and I am willing to afford you an opportunity of redeeming the past. All knowledge of this matter rests between ourselves.—Candidly confess, therefore, the error of which you have been guilty; restore what you have so dishonestly taken; endeavor, by your future good conduct, to deserve my confidence and respect, and this circumstance shall never transpire to injure you.' The poor fellow was deeply affected. In a voice almost inarticulate with emotion he acknowledged his guilt, and said that, having frequently seen me receive the money without counting it, the idea had flashed across his mind that he might easily abstract some without incurring suspicion, or at all events without there being sufficient evidence to justify it; that, being in distress, the temptation had proved stronger than his power of resistance, and he had yielded. 'I cannot now,' he continued, 'prove how deeply your forbearance has touched me; time alone can show that it has not been misplaced.' He left me to resume his duties.

'Days, weeks, and months passed away, during which I scrutinized his conduct with the greatest anxiety, whilst at the same time I carefully guarded against any appearance of suspicious watchfulness; and with delight I observed that so far my experiment had succeeded. The greatest regularly and attention—the utmost devotion to my interests—marked his business habits; and this without any display; for his quiet and humble deportment was from that time remarkable. At length, finding his conduct invariably marked by the utmost openness and plain-dealing, my confidence in him was so far restored, that, on a vacancy occurring in a situation of greater trust and increased emolument than the one he had hitherto filled, I placed him in it; and never had I the slightest reason to repent of the part I had acted towards him. Not only had I the pleasure of reflecting that I had, in all probability, saved a fellow-creature from a continued course of vice, and consequent misery, and afforded him the opportunity of becoming a respectable and useful member of society, but I had gained for myself an affectionate servant—a faithful and constant friend. For years he served me with the greatest fidelity and devotion. His character for rigid, nay, even scrupulous honesty, was so well known, that 'as honest as Smith,' became a proverb amongst his acquaintances. One morning I missed him from his accustomed place, and upon inquiry, learnt that he was detained at home by indisposition. Several days elapsed, and still he was absent; and upon calling at his house to inquire after him, I found the family in great distress on his account. His complaint had proved typhus fever of a most malignant kind. From almost the commencement of his attack, he had, as his wife (for he had been some time married) informed me, lain in a state of total unconsciousness, from which he had roused only to the ravings of delirium, and that the physician gave little hope of his recovery. For some days he continued in the same state: at length a message was brought me, saying that Mr. Smith wished to see me; the messenger adding, that Mrs. Smith hoped I would come as soon as possible, for she feared her husband was dying. I immediately obeyed the summons.

'On entering his chamber, I found the whole of his family assembled to take farewell of him they so tenderly loved. As soon as he perceived me, he motioned for me to approach near to him, and taking my hand in both of his, he turned towards me his dying countenance, full of gratitude and affection, and said, 'My dear master, my best earthly friend, I have sent for you that I may give you the thanks and blessing of a dying man for all your goodness to me.—To your generosity and mercy I owe it, that I have lived useful and respected, that I die lamented and happy. To you I owe it, that I leave to my children a name unsullied by crime, that in after years the blush of shame shall never tinge their cheeks at the memory of their father. O God!' he continued, 'Thou who hast said, 'blessed are

believe not one in that company but returned home more disposed to judge leniently of the failings of his fellow-creatures, and, as far as lay in his power, to extend to all who might fall into temptation that mercy which, under similar circumstances, he would wish shown to himself, feeling 'that it is more blessed to save than to destroy.'*

* It may not be superfluous to remark, that this little paper describes events of actual occurrence.

CHRISTIAN REGISTER.

BOSTON, AUGUST 24, 1844.

CONGREGATIONAL SINGING.

In the article on "Service Books" in the July number of the Christian Examiner, after some excellent remarks on the tendency in a certain class of hearers to forget that "a Christian congregation is an assembly of worshippers, and not of mere listeners," the writer represents himself as being "friendly to congregational singing as an act of Christian devotion on the part of the visible worshippers," and speaks of the old and primitive congregational singing as now "reviving amongst us," and "as sure to bring back a taste for the old, simple and devotional music."

This he proceeds to characterize in the following apt and significant terms:

"We would then have the music, or singing, and Liturgic services of the church adapted to aid the devotion of the congregation, to make the congregation themselves worshippers. Nothing else satisfies us. We can look with reverence on the most lowly assembly of Christian worshippers lifting up their hearts to God in strains of music, or in prayers, the most inartificial. We can sympathize with the devout expression of such music, and such simple promptings of the heart in prayer, and we would choose rather to worship in such an assembly than have our devotional feelings chilled by a *mere cold exhibition of the beauties of art* in the most gorgeous edifice man ever reared. We join in worship to meet our God there, and if He be not in it, it is no worship for us."

The rising disposition to substitute singing by the congregation for the prevalent mode of assigning it to a choir of professed singers, has produced some changes, and is exciting an interest which may be indicative of more. There is something to be said on both sides; and now, before the innovation has gone far, is the time to speak.

We begin by admitting that the experiment, where it has been tried, has been successful,—that is, the new practice, once adopted, has continued to the satisfaction of those who introduced it, and without any known discontent in those who acquiesced in it. Simpler tunes are sung; numbers have become singers, who before were merely listeners; more, now than formerly, ostensibly join in this part of the public devotional service. We are not prepared to decide with any confidence, whether the devotional spirit has owed any increase to this change, or not. This, however, is to be considered, viz: that it does not follow that all whose voices are thus raised in song, uplift their hearts at the same time in devotion; nor that the individuals whose hearts were before, and are still lifted to God, have experience, that devotional feelings of a kind deeper, more fervent, and more tender are awakened by the more inartificial mode.—The devout elevation of some must undoubtedly be checked to some extent, by frequent offences against harmony, expression, and tune; in one, by the consciousness that his own joining in the [illegible] adds nothing to the music; in another, by the conceit that his contributes much. Some who habitually praise God with the heart and the understanding, become involuntarily so much occupied in the effort to sing correctly, as to lose the combined effect; which others again miss from the mingling of untuned tones, and the lame conclusion of voices lagging behind.

Yet it must be acknowledged, on the other side, that all the necessary defects of congregational singing may, in certain cases, be overlooked in the exercise of that good sense which quietly bears less evils to be rid of greater, as well as by that earnestness of true devotion, which no mockery from the seat of the scoffer, and no offence against order and good taste, can divert from its duty, or frighten from its propriety. No annoyances to musical delicacy from the multitudinous song, can be more offensive, than, for example, the harsh gratings of the horn, as, in some places, it reverberates through a church and drowns all other notes, and all appropriate associations, in an ear-filling volume of martial sound; and almost any trespasses against harmony on the floor, are more tolerable, than an excess of sensitive exclusiveness, or a violation of the decencies of time and place, in the loft.

The above hints are in the way of caution against rushing inconsiderately into change, to which the chief inducement should be the charm of novelty, or the policy of avoiding one train of evils by a course which lies open to the opposite. This stricture we do not intend to apply to the instances where the old way has been revived. So far as we know, the practice has kept in favor; the change has done no harm; the experiment may go on and be sustained by the musical talent comprised in the congregation, for an indefinite time. This, however, proves no more than that where circumstances are the most favorable, congregational singing may prove popular and edifying. It does not follow that it would prove so where the circumstances do *not* particularly favor it; much less than it would be, generally, an improvement.—It will undoubtedly go on where the society is large, containing many good singers zealously united in sustaining the music in this manner; with the help or a little systematic order, such as employing an organist and leader, who will practise the tunes with all who may incline to join them, in connection with a singing-school, to develop and enlist the available musical capacity in the general body of worshippers, young and old. But then, the plan is quite as likely to prove a failure in other cases, where, for instance, the congregation is small, or when those having musical skill are divided in opinion, as to its adoption, and those of musical taste, as to its effect.

We give, accordingly, these cautions viz: not hastily to conclude, because great numbers have newly engaged in the singing, that there is a proportionate increase of devotion in that part of public worship; and again, not to suppose that the power of simple music, or any music, is necessarily greater upon an individual, because he himself joins in it.

We further counsel the worshipper in Christian churches, not too readily to adopt the intimation, that because congregational singing was the earlier mode, it is therefore exclusively and invariably the best. For if the fourth century (when a change commenced) found the primitive way defective, why may not the nineteenth come to the same result, if it resume unadvisedly the method then dropped? The truth seems to be, that the practice of church music has fluctuated between the points of ultra simplicity and refinement. If the sixth century (under Gregory,) carrying forward the tendency of the fourth, made music almost exclusive in the choir, the nineteenth has done the same.—If the fourth century refined upon the tastes of the second, which kept it in the congregation, so may the present, if it adopt the primitive forms of the second, be glad before long to return to the more systematic methods of the fourth. Extremes are abuses. Simplicity vibrates to art, and art swings back to simplicity. In this case the partizans of neither have been able to expel the other permanently from the church.

Another consideration for those too hastily bent on change, is, that simple music, however hallowed by time and memory, does not produce its genuine effect, when badly performed. The simple old tunes show their highest power, only in the hands of the musical professor.

There are no bounds set, but by the sensibilities of the time and occasion, to the emotion awakened, when the inventions of the poet and the composer, bent originally by each, under the promptings of genius, to the same effect, are made harmoniously to turn towards it, by the selecting taste and expressive skill of the practised musician. For ourselves, though we are involuntarily moved to join in psalmody, the same music will exert tenfold greater power on our feelings, when we are given up to the act of listening, than when we join to that, the act of bearing a vocal part.

We have alluded to the extremes. When the artificial assumes too much, its encroachments will not escape frowns from the sternly simple and uncorrupt. Again, when simplicity, on the other hand, shall have degenerated, art will revive. If musical fastidiousness, in our times, has been carried to the length of excluding, virtually or expressly, the people from joining in the singing of the choir; and if by such separations from the sympathies of the people, the choir have had the *appearance* of gaining their main object in "a cold exhibition of the beauties of art;" the musical profession have no reason to wonder that the congregation has resisted the seeming abuse. But science and ignorance need not come to these rude encounters. Concession—a little on either side—would prevent the collision.

We well remember—for we can look back to that gracious time,—how happily these conflicting claims were all reconciled in the Brattle St. church, during the distinguished ministry of the ever to be lamented Buckminster. Endowed with the finest musical sensibility, refined by the same exquisite culture as the other rare capacities of his nature, and reflected in the superiority of the chosen and disciplined choir of his church, in whose practice of the art he often actively participated, mindful that "a Christian congregation is an assembly of worshippers, and not of mere listeners," he caused a small collection of sacred music, selected by himself for general use, to be published in a convenient, pamphlet form, and distributed to every pew; while all, from the oldest to the youngest, were encouraged to learn the notes and join in the singing, the full choir continuing as before, to lend that noblest aid of art, by which assembled souls,

"Each mingling flame increasing each,
In one united ardor rise to heaven."

While the impulse, which all persons musically inclined, feel to join in moving and familiar strains, was thus provided for, correct, appropriate, and expressive music was always secured, and the utterance it prompted gave voice, at will, to the praise it inspired.

We finish by reminding the reader that we are no advocates for things old or new, merely as such. There is liberty, so there be reason, to "try all things." Our meaning is, that though the change in question be confessedly an improvement in particular cases, we do not think it would prove so in all; and we hope it will not be rashly made in any.

*The italicising here is our own.

MEANS OF RELIGION.

Saving religion! How variously would the *end* be defined, yet how close would be the agreement as to the *means*. All true religion, says one, is wrapped up in the proper sense of the term faith. Love to God and man, exclaims a second, comprehends the full measure of the divine law. To a third, the sum of Christianity is contained in present self-denial, as the means of future good. Nothing but a still higher ideal of disinterested virtue, will content a fourth. He, lastly, who stands next him, thinks every essential thing embraced in the largest meaning of a good life. We now ask every one of these thinking believers, how is the love of God, how is the walk of faith, how is the annihilation of self, how is the love of virtue for virtue's sake, how is a sober, righteous, and godly life, to be secured? You know the right way, you have even strengthened the feeble knees; how have you the hope that you will walk in it yourself, and not faint? You have been busily inquiring what the religion of the Savior is; what method have you taken to establish your piety, and make your salvation sure? You have holy truth enough in your belief to save the whole world, will it certainly be made a saving faith to you, the believer? We answer, only in a diligent and faithful use of the means of religion—the simple, common means of grace, as they are taught in Scripture with such plainness that he who runs may read; and as they have been employed by the faithful of every name, so that the genuine stamp upon their work has been known and read by all men.

Daily self-examination, by the test of the holy Word—unremitting vigilance lest the world blind the mind to which the truth has given sight—the prayer of faith for that strength from above, without which there is no strength within that can keep your feet from falling—the purifying of your conscience from all known evil in act, judgment, imagination and feeling—the humble walk before God, in profound submission to be governed in all things by the wisdom which guides the courses of moving worlds, while it tries the rapid thoughts of man's free spirit:—is not this the kind of religion that overcomes the world, as our days go on, and overcomes death, when our days draw to their close!

It has just been our privilege to read the finishing testimonials of a Christian's life and death. We knew the record to be true; for we had often read, in the subject of it, the outward manifestations of the heavenly mind. Yet the springs of the hidden life were all unseen. But death fastened on the frail body; and the blow which struck it motionless, drew aside the veil of the inner spirit. We saw, at a glance, why every day had brought the soul nearer to God. How rose that "child of dust" to walk in heaven, "an heir of glory"! The true explanation is easy—for this is fact, and not fiction—and the secret fell from the rent heart of the friend nearer than a brother. A child may understand it. The two were one, and the survivor testifies of the departed, that she failed not to go daily to the *bible*, as the rule of her life—and habitually looked above the world, to sustain the spirit of *prayer*. "Watch and pray, lest ye enter into temptation."

REV. E. N. KIRK.

The article on American Theology which was published in No. 13 of Littell's Living Age, from the Foreign Quarterly Review, in an imperfect form, will be found on our first page, with the omissions relative to Mr. Kirk supplied, agreeably to the request of a "Constant Reader," contained in last week's paper. The taste which forbore to aid in the circulation here of the suppressed portion, referring to the Rev. gentleman, whose name we have placed at the head of this paragraph with none but feelings of respect,—is such as approves itself to us. The contemptuous tone of the writer will not find favor, we suppose, even with our correspondent who requested the reprint of the part omitted; much less will the indefinite sweep of the censure help to give the world a just presentment of "American Theology." Why then republish it in this paper? We reply, not in malice; far from it;—but because, personal allusion having been made to the subject of a criticism, so much to his prejudice as to have been expunged in a reprint, we conceive that our compliance with the wishes of our correspondent is rather for the benefit of the party chiefly concerned, than otherwise; since it enables the reading public to judge for themselves how little the unceremonious onset made upon him amounts to.

QUOTATIONS IN LATIN AND FRENCH IN NEWSPAPERS.

The use of Latin phrases in one of the selected articles of this week, reminds us of a remonstrance which has made its way to our office, from, it was said, an aged subscriber, who, as a regular reader *through* of our paper, pleads, that no Latin or French words should ever be admitted into our pages, without an accompanying translation. "There's reason in that," exclaims a bystander. Granted. The proverb says, there is reason in all things. Every reader of controversies knows that "reasons," on both sides, "are as plenty as blackberries." And every editor will attest that complaints are as numerous almost as the sounds that syllable men's names. But opposing reasons, whether in the shape of objection or argument, cannot, in the nature of things, be all equally sound. Now, supposing our complainant, for as much as he is venerable in years, and moreover an old reader of our speculations, to be so much acquainted with wisdom, that he would not throw away "the mess of pottage", for which he is hungering, merely because he saw a mote swimming in it, we will give a moment's attention to his grievance. He maintains that no Latin or French terms should be seen in our paper, except in company with their representatives in English. Now, if he paid for his newspaper *by the word*, as he hires his haymaker by the hour, there might seem a color of reason in his claim. In that case, he would certainly have a right to the stipulated number of vernacular words. But even then it would be cancelled by the claim on the other side—for the subscriber who *can* read Latin and French words does not want the translation, and, of course, would be the loser by as many lines as it might require to render them into the vernacular for the benefit of the former. We could not then, on that ground, right the one, without wronging the other. Even if for furnishing him with reading, we *were* paid by the word, the damage would be, like fractions of a dollar lower than mills, too small to be regarded in practice, as the phrase is; for, three hundred (the cents of the yearly subscription,) divided by twenty four thousand (the average number of words in the weekly reading matter of each paper) would come to a very minute quantity indeed. Considering, therefore, that the subscriber to a newspaper pays rather by the column than the word or line, the amount of truth, not to say wisdom, conveyed to him in one of our columns, surely makes amends for the little dark spot which a foreign phrase presents to his eye; especially when it is remembered, that, to another eye, it is a luminous point, having, by aptness, and by association, a force or a grace, which is often quite untransferable out of the native idiom, and sure to be sacrificed in the attempt. The scales of justice will, we apprehend, hang even, if we compromise, by allowing but rare entrance to any of this old, intrusive jargon; asking forgiveness, into the bargain, for so much of it as slipped in to-day.

DIVINITY SCHOOL AT MEADVILLE, PA.

We are happy to learn that a Theological School is about being established at Meadville, Pa. The Rev. Mr. Stebbins of Leominster has been appointed to take charge of it, and perform the duty of a professor. The American Unitarian Association has guaranteed a large part of his salary; and several young men have sent in their names to become members.* H. J. Huidekoper, Esq., has contributed liberally towards the support of the institution; and his son, Mr. Frederic Huidekoper, will be one of the professors.

Ladies of the Unitarian Societies in Salem. We ask attention to a notice, in another part of this paper, of a praiseworthy undertaking of the Unitarian ladies of Salem to aid the destitute churches of our faith, by the proceeds of a sale of fancy articles, a collation, &c., on the 5th of September. Important aid has already been rendered, in several instances, to such societies, by similar efforts of ladies in other places. But 'yet there is room' for other appropriations, where great good may be done; places where a few hundred dollars now are of more importance, and will accomplish more than thousands will presently; as the field which may now be entered on, will, with almost moral certainty, be occupied then by others, whose principles we dissent from, and whose instructions, we think, if not injurious, at least poorly adapted to the moral wants of the people to whom they are sent.

For the Register.

FAMILIAR REFLECTIONS.

As I walk through the streets, I often cast an eye on the passers by, to see if I can catch their thoughts and feelings. I used to think when I was in pain, that no one ever suffered quite so much as I; when I enjoyed myself, that none were ever so happy before. But was not every man born to his share of the joys and sorrows of the world? Let any one go through the streets, when he feels weary with watching for the labor, he should rejoice to perform, if it would but come to him, or fearful that he only in the world is full of care and anxiety for the morrow. Who are all these that one meets?—That young man, who swings his cane so gaily and marches so proudly, like yourself, has but that one coat in the world; and if it is not threadbare, and if its buttons have not yet parted with their gilding or silk, if you watch it from day to day, you will find, that it gradually approaches your own in appearance. Careless as he seems now, he is as uncertain as yourself where the next weeks' board is to be had. And do you suppose, that the hurried step of this man is carrying him to his dinner? That anxious look rather belongs to one, who is bent upon borrowing a few hundred dollars to prevent a note from being protested; and he doubtless feels himself the most miserable man in the world.

The couple from that restorator, have just expended their last twenty-five cent piece, for their dinners; and when it dropped on the counter, they did not look as if it were the last, nor could he, who stood behind, gather from their expressions, that the feeling with which they entered was, 'Let us eat and drink, for tomorrow we die.'

I saw last week a mother whose two boys were just recovering from a slight sickness, that deprived her of the amount of two or three dollars a week. It was all she had to depend upon, and now she was herself upon the bed.—Her husband had deserted her a year ago, and her feeling, mistaken though it was, was that she must die. 'Tell me,' said she, 'for I am not afraid to hear it, if I am to die.' But she found friends, who made her comfortable, and small as though the favors were, which they extended to her, I am certain that it was a grateful breast which made her tell me their kindness for the twentieth time.

Children are the same that they always were. I sit at my window, and a troop of boys with the same old paper caps, which my brothers wore, years since, and adorned with the same epaulets of red flannel, march by. That boy with the stripe on his pantaloons feels as much the hero as I did, when I had my first wooden sword; and though he does stop and appeal to each one of his battalion of seven, upon a point of dispute with his drummer, Napoleon, at the head of his army, or his conqueror at Waterloo, was no happier in his command.

"That little fellow's kite string is broken; his block house has fallen, and it would be absolutely impossible to build another exactly like it. This one has been deprived of his apple by that larger boy across the street, and their little hearts all seem breaking in consequence. Do you tell them that is nothing, that those are very small sorrows to what they must yet suffer, if they grow up? If you do, I have no confidence in your observation or your charity.—That kite string held a treasure as great as does the cable of your ship; your store, which blew down a few years ago, was no more difficult to build than the block house; and when your wife had to receive a tart remark from you, because accident happened to your sirloin, you had no more unhappiness, though much more anger than the little boy, who was deprived of his apple. No, my friend, sorrows are given us, and evils fall upon us, just as heavy as we can bear them. God has done nothing in vain. That which the elephant could carry without feeling, would crush the mouse, and the misfortune that you laugh at, is almost enough to destroy the child. Remember you were once a child yourself, and if you do not enter into his feelings, when he has a wooden bit in his mouth, or lifts a heavy stone for a hammer to shoe his broken horse with, neither can he comprehend the feelings which keep you on change every day, or make you pore over a chess board, for hours, on a winter evening.

But my object was merely to show, that no one's sufferings are greater than he can bear, and that to each, God has given the power of endurance of evils, which indeed, we may increase, if we are so foolish as not to struggle manfully against them. Follow me for one day, and I will show you enough to make you thankful that you are no worse off than you are; you shall see faces that betoken suffering such as you never felt, and if you are willing to look upon the table of many a man about you, you will go home satisfied to your meat, and thank God for it; or if it be but bread and butter, you will eat it without repining.

C. E. B.

For the Register.

COLONIZATION. NO. IV.

Messrs. Editors:—Again I appear as an applicant for the use of your columns, that I may reply to the attack made upon the Colonization Society by your correspondent S. in the last Register.

This 'ghastly monster,' as he is pleased to style an institution founded by the efforts and the prayers of Christian patriots, and sustained by exertions and sufferings of the noblest self-sacrifice,—this 'monster' fears not to have its claims examined. It advocates know that the prejudice against it is founded only upon an ignorance of its true character; and willingly invite and meet that discussion, by which the truth respecting it may become known.

Your correspondent writes thus; 'That it (the Colonization Society) is the foe of liberty and the ally of slavery, I shall endeavor to prove by a few undeniable facts.' At the conclusion of his article, he repeats; 'What I have stated are undeniable facts.' We shall see.

Assertion I. 'The free colored people, whose friend it professes to be, have almost unanimously hated and spurned the Society from its commencement.' In replying to this assertion, I admit that the free colored people of the Northern States, residing at a distance from the centre of the Society's operations, and therefore obliged to form their opinion of it from the accounts given them by others, have very generally, and very naturally, given their confidence to the statements made to them by the Abolitionist leaders. But how is it at the South? Whenever the Society can afford the expense of sending out a vessel, numbers are ready to avail themselves of the facilities it gives, to entrust themselves to the protection of the 'monster.' How came the present population of the colony there? Were they all emancipated, for the purpose of emigration? This has been the case with, I believe, about one third of their number; the rest have been free persons, who chose for themselves, and in many cases persons of much intelligence. Few, very few comparatively, have been the instances of their returning to reside, or expressing regret at their choice to those who have visited them.

Assertion II. 'The Abolitionists, who if they have no other merit, certainly abhor slavery, have without an exception, always been hostile to this Society.' Here, as in the former case, the existence of an opinion is urged as a reason for its retention. If I were disposed to treat Abolitionists as they treat the advocates of Colonization, I might find or make bad motives for them as influencing their opposition. But I will not. The obvious reason is quite sufficient. The influence of Mr. Garrison's zeal, eloquence, and courage is enough to account for the general reception of his opinions on this subject, among those whose attention he has been the means of attracting to the claims of humanity. But Mr. Garrison, though a great man, and I trust a good one, is not infallible.

Assertion III. 'Slave-holders, who had no thought of emancipating their own slaves, have been the greatest patrons of the Society. This 'undeniable fact' I venture to correct. Those slave-holders who have been the greatest patrons of the Society, have been not only those who had thoughts of emancipating their slaves, but who *have* emancipated them; men who have not only relinquished their authority as masters, in some instances over large numbers of dependants, but who have given thousands of dollars to bear the expense of their removal to Africa, and to establish them comfortably there. Will your correspondent take the word of one who has resided long at the South, when I assure him that slave-holders who have no thought of emancipating their slaves, are the bitterest enemies of the Society, excepting, and scarce excepting, the Abolitionists?

Assertion IV. 'The Society is based on the prejudice, that the colored people cannot live in this country on an equal footing with the whites; that as long they remain here, they must continue a wretched and degraded caste; in short, on the atheistical assumption that Christianity can never rule in a Christian land. No friend of the Society will deny that it is founded on this prejudice, by maintaining that it must be perpetual.'

Here is the head and front of the Society's offending. It does recognise the existence of a prejudice in the community, which depresses the colored man. When your correspondent shall assert that no prejudice of this kind exists, it will be time enough to prove its existence. That the Society has ever pledged itself to the opinion of the everlasting duration of this prejudice, I am not disposed to admit till I see it proved. That individual members have spoken strongly of the deeply rooted nature of this feeling, I admit. And it is deeply rooted. There is something of it in Massachusetts, I believe, yet remaining. It is natural to suppose there is rather more of it at the South. Now if it be the fact that this prejudice exists, and with no present prospect of its diminution, it appears to me thar the friends of Colonization pursue the right course in acknowledging and pointing out its existence, and in doing what they can to remove it. They are doing this. The prejudice against the colored race is chiefly founded on the fact that they have not had a fair opportunity of showing what they were able to do. The Colonization Society has given them that opportunity. Nor, when the colonists have developed powers of mind which entitled them to the respect of all, has the Society been slow to acknowledge the fact, or to treat them with due honor. Devany, Harris, Governor Roberts and others, have been received on their visits to this country with respect. They have had opportunities of showing to the public what they were. From an early period almost every officer in the colony, under the Governor, was a colored man, and now the chief Executive office itself is held by a man of color, trusted and honored by the Society. But as to the facts that here in America prejudices do exist,—that temptations to evil do exist, and that many of the free colored people are consequently in a very low condition, the Society would scorn to buy popularity at the price of flattery by denying these. One of the reasons for which our pilgrim fathers chose to leave Holland, was because they found it difficult to prevent their children from becoming demoralized. Suppose, while Robinson or Brewster was urging this danger upon them, an individual had arisen, and replied thus. 'You are guilty of a cruel libel on our children, in saying that they are in danger here. They are children of religious parents; they are virtuous and obedient. And if you speak of the prejudice with which some of our Dutch neighbors regard us, it is not to be thought that that will long continue. If you are of a contrary opinion, you are guilty of the Atheistical assumption that Christianity can never rule in a Christian country.' The stern pilgrims would have replied, that they wanted, not flattery, but reason and truth.

Assertion III. is amplified in the following words, to which it would be easy to reply further, but which I trust I have sufficiently answered already. 'A manifest effect of this basis is that the Colonization Society has ever been the abuser and slanderer of the free colored people, exaggerating every thing unfavorable in their condition and conduct, and never calling attention to the many admirable characteristics of their race.' To these sweeping statements it is sufficient that I enter a firm but courteous denial.

Assertion IV. 'The reason that the slave-holding supporters of the Society wish for the removal of the free colored people, is, that the presence of such a class makes slave-holding increase, and the slaves restless. The same cause has led to the severe law of most of the slave States to prevent this class of persons from entering or remaining in them.' In regard to this charge I will say a few words, at the risk of repeating what I have said in my previous communications. Undoubtedly one reason why philanthropic Southern men have advocated Colonization is that it gives an additional security against insurrection; and until I meet a respectable Abolitionist who desires an insurrection, I do not think it necessary to apologize for such a motive. But the Colonization Society, as I have shown already at some length, by providing this security, contributes to calm the fears of the Southern people, to dispose them to relax the severity of their laws, and fosters the spirit of emancipation. To say that the reason assigned is '*the* reason' of Southern people for supporting the Society, that is, the only or the principal reason, is much easier than it would be to to prove it.

Assertion V. 'The Colonization Society is not only animated by the same spirit which dictated the atrocious laws, but has even become their open ally. The State of Maryland passes laws to exile her free colored people, and the Colonization Society becomes her official agent, in transporting these guiltless offenders to the shores of Africa.' This is a very singular mistake, to be made by one who deals in 'undeniable facts.' The State of Maryland has a colony of its own, at Cape Palmas, and a Colonization Society, entirely distinct from the National one, and which is under State patronage. Whatever laws she has passed to 'exile her free colored people,' if she has passed any such, the American Colonization Society has nothing to do with the matter. That Society cannot, consistently with its constitution, transport a single individual to Africa without his own consent. The Maryland State Colonization Society is not likely to appeal to Northern men for aid. The American Society does; and deserves to be judged by her own acts and principles, not by those of another institution.

Assertion VI. 'The Society has always been Janus-faced, presenting the welfare of the free colored people, and the eventual abolition of slavery, as its objects at the North, and the banishment of a troublesome caste, and the protection of the slave system, as its objects at the South.'

If your correspondent will be so kind as to refer to my previous communications and consult the references, he will find that the advantages which the Society contemplates, though various, are harmonious. He will find too, that Clay, Randolph, Madison, Marshall, and Harper, all of them Southern men, recognised the tendency of the Society towards ultimate emancipation, as one of its chief recommendations,—that Madison and Marshall desired on this account to see it aided by the National treasure; and that Harper declared that it was in this point of view that he regarded it with most interest.

I have thus gone through your correspondent's objections to the Colonization Society step by step. I will now state a few 'undeniable facts' in favor of the institution.

1. The Colonization Society has already been the means of procuring liberty to hundreds of slaves by the facilities it has afforded to their owners to carry their benevolent intentions into effect.

2. It has thus set the example of emancipation, and attracted attention to the claims of humanity.

3. It has raised a still greater number of free colored people from the oppression of prejudice, opened to them every department of honorable enterprise, and given them the power of self-government.

4. It has vindicated the claims of the colored race to the respect of the world, as possessing mental power equal to all the duties and offices of civilized life.

5. It has banished the slave trade from between two and three hundred miles of the African coast, in the very part formerly most frequented by the traders in human flesh.

6. As a Missionary station, it is one of the most successful in the world, numbering 353 native Africans in full communion, and 192 native pupils in its schools.

7. It has induced many surrounding tribes to take the first steps in civilization.

8. It affords important facilities to our vessels, and those of other nations, engaged in the suppression of the slave trade.

9. It presents to the philanthropists of the North and the South, a common ground of action, and thus has a tendency to strengthen the bands of the union, and to restore that harmony of feeling, through which alone we can hope to remove forever the curse of slavery from our soil.

10. Though its advocates may at times have unwisely retorted upon Abolitionists the bitter language which the latter have used, and though they certainly do dissent from many of the measures pursued by the present leaders in that cause, the objects of the Society are not inconsistent with any plan of emancipation, which philanthropy may suggest and wisdom sanction.

S. G. B.

LETTER OF JOHN JAY ESQ. AND NEW YORK BIBLE SOCIETY.

The following are extracts from a letter recently addressed by John Jay Esq. of New York to Mr. W. H. Bell, who in his official capacity as Secretary of "the New York Bible and Common Prayer Book Society" had ventured to administer a rebuke to Mr. Jay for his connection with another Bible Society, that did not include in its distributions the Common Prayer Book.

The tone of arrogant assumption employed by Mr. Bell is altogether in keeping with the spirit and habits of his sect, and receives in this able letter its merited castigation. We have before taken occasion to quote from writings of the Hon. John Jay, the illustrious statesman and patriot, whose name is identified with all that is honorable in the history of our country, vindicating the great cause of religious liberty*; and we perceive from the admirable letter, we here extract, that the spirit of the ancestor has rested in large measures upon the descendant.

'With the New York Bible and Common Prayer-Book Society we have no quarrel and we intend to have none. I regret to see the attempts that have been made to represent us as holding an attitude of opposition. I have elsewhere shown that the two associations occupy entirely different spheres, and need not fear to come into collision. I gladly subscribed to your Society the moment I was disabused of an impression derived from an address of Bishop Hobart, that it was a cardinal principle of its Constitution and its practice, that the Bible should not be given without the Prayer-book, and within the last month I have had the pleasure of directing to its treasury $50, the gift of two ladies, towards supplying with prayer-books the Diocese of Illinois. I confess it is mortifying to find that during the last year, their distribution of the Scriptures have been so limited; to see such entries as eight Bibles to Connecticut, six Bibles to Virginia, six Bibles to North Carolina, three Bibles to Arkansas, and three Bibles for foreign parts, with other gifts amounting in all to 301 Bibles and 239 Testaments for all other Dioceses but our own—since to the Christian world at large, it looks very much like an undervaluing of the Word of God. And although it is cheering to know that so many thousand Prayer-Books have been scattered by them throughout the land—I cannot help wishing that as they are a Bible Society also, that they would accomplish that work too, or else openly relinquish it to those who will. In this city, the Bible Society has not entered into a field before occupied by the Church, but one which presented a melancholy dearth of the Scriptures, and none to supply them. Your Society employ no agents to search out the destitute among our people and the thousands of emigrants from foreign parts: and I cannot understand why any supporter of it should object to others performing a work which they have never attempted to accomplish; and which, in their report they expressly declare that the activity of other societies, devoted exclusively to the circulation of the Bible, renders it unnecessay for them to undertake.

Again, Sir, you directly intimate, or rather assert, by necessary implication, that the New York Bible Society claims to be the interpreter of God's word, when you declare, 'I have always considered the Church of Christ, quite as safe a depository *and interpreter* of 'God's Word' as a self-constituted or voluntary association of bastard Episcopalians, Independents, Congregationalists, Socinians, Unitarians, Universalists, Presbyterians, Arians, Palagians, (quere Pelagians?) Baptists, Mormons, and others of that legion of heretics and schismatics, whose glory it is never to agree among themselves, except it be upon one point, and that is, in opposition to the Church, the legitimate depository of the Bible.'

You must be aware, Sir, that this Society professes to distribute the Bible 'without note or comment;' that this is the fundamental principle of its Constitution, which enables those who agree in believing the Bible to be the Word of God, to unite for its distribution, although they may differ on all other points.—The Bible that is paid for by a Presbyterian, does not cease, on that account, to be the Bible which our Church recognizes in her articles, any more than the Prayer-Books which your Society might be enabled to distribute by the contribution of a Mormon member, would cease to be the pure and glorious book which it was when first adopted by the American Church.—Adduce your proof, Sir, for the assertion that the Bible Society claims to be the interpreter of the Bible; and adduce, also, if you can, proof that that Society is composed of the sects you name; for I deny the truth of your representation. Without stopping to inform you of the names of those who do compose the Bible Society, I will inform you that they unite in having one doctrine which your tone of language would indicate that you have discarded from your creed, and that is, *charity*, without which the Bible and the Church both teach us that no man can be a Christian.

You may conceive, Sir, that you have a perfect right in your own opinion, to disregard the authority and declarations of the Church, and determine in your own mind that those whom she acknowledges as her children are heretics and schismatics; and even if you are pleased, in the retirement of your closet, to breathe anathemas against your brethren: to God and your own conscience alone, are you responsible for your indulgence in so unhallowed an amusement. But when you go further, and commit your thoughts to paper, and take the liberty of addressing the missive to some of your brethren in the Church, telling them that *they* 'are bastard Episcopalians,' that they have gone out from the Church, but are not of the Church, you can hardly be surprised at their asking, by what authority you thus excommunicate them? You are probably aware that the excommunication of offenders is the highest ecclesiastical censure which can be pronounced by a spiritual judge; that, when performed by the proper authority, it is regarded as the act of the whole Church—and, that the words you have spoken to us, if so pronounced, would exclude us from communion with the Church, would shut us out from fellowship with our brethren, and deprive us of the rites of Christian burial. And, you are also aware, that the determining of the doctrines of the Church, the deciding what errors in faith or practice constitute the crimes of heresy and schism, are the peculiar prerogatives of General Councils.

Now, Sir, as you are so particular in the matter of credentials—as you are so warm an admirer of the unity, order, and decency characteristic of our Church—as you regard with such horror the usurpation of the slightest authority in matters pertaining to her jurisdiction, and seem to shudder at the thought of Episcopalians distributing even the Bible without permission from the Bishop, allow us to ask for *your credentials* to the office which you have assumed, of deciding who are heretics and who schismatics, who are true Churchmen, and who bastard Episcopalians, who are within the pale of the Church, and who are excluded from her fold? Who constituted *you* judge over your brethren? Who clothed *you* with the ecclesiastical power of a General Council? Who invested *you* with the high authority of a Bishop?—Who gave into *your* charge the gate of the Church, leaving it to your discretion upon whom to shut, to whom to open? Who elevated *you* to so high a dignity, empowering *you* to wield the reins of discipline, and pronounce the stern sentence of exclusion?

If our course, fair, manly and respectful as it has been, is in your opinion 'a bold and unblushing attempt to impose upon the children of the Church,' what, think you, Sir, is the magnitude of your offence? Such is the laxity of discipline in our day, and such the ungodly license often assumed with impunity by disorderly and irreverent Churchmen, that your conduct may be passed over by your Bishop as a pardonable effervescence of zeal, untempered by knowledge; but were these the times of Ambrose, you would be in danger not only of ecclesiastical censure, but of grave punishment for your audacious presumption in assuming to yourself, the highest prerogatives of the highest dignitaries of the Church.

Allow me to remind you, Sir, that you have offended also against a higher power. You have usurped the prerogative of God himself. Those whom the Almighty Head of the Church has in baptism made his sons by adoption and grace: whom the Church cherishes among her children, and recognizes in the Holy Communion as part of Christ's body: *you* have dared to pronounce excluded from her pale. When the prophet of old hesitated at the command of the Moabitish king to curse the tribes of Israel, you might well have hesitated to obey the promptings of an angry spirit, calling for anathemas upon the sons of Christ. You might well have stayed your irreverent pen, like him to ask, 'How shall I curse whom the Lord hath not cursed!'

I trust, Sir, that you will feel it to be a duty which you owe to yourself, the Church, and to those against whom you have offended, to retract with sorrow and penitence your unhallowed language. If you will acquaint yourself with the true character of our Church, you will discover that although to laymen belong many noble rights and holy privileges, the power of excommunication is not one of them, and the right to slander and to revile cannot properly be reckoned among their gifts. If you believe that in supporting the Bible Society, we are departing from the spirit of the Church, violating its unity, or infringing upon its discipline, collect your authorities, prove your facts, argue calmly, and we will listen—but bear in mind who you are, addressing, and remember that the places we occupy in the Episcopal Committee of the New York Bible Society were very lately filled by some, who are now ministering at the altars of the Church, and one upon whose right reverend head now sits the mitre. Endeavor, Sir, to be more Catholic in your temper, more accurate in your statements, and more decent in your language

It is proper for me to remark, that I heartily acquit the respectable Society with which you are connected from all responsibility for your most extraordinary letter. I can readily imagine the mortification and displeasure with which it will be read by your co-managers, and I would not by my silence on this point leave it to be supposed that I thought them capable of approving it. But your connection with so distinguished a body should be to you an additional reason for circumspection, and I venture to trust that the next time you put pen to paper on this subject, you will exhibit greater regard

both for the interests of your Society and for the honor of the Church, and that if these motives shall prove insufficient, self-respect will induce you to write more with the spirit of a Christian, and more in the manner of a gentleman.

In this hope, I subscribe myself,
Your obedient servant,
JOHN JAY.

NEW YORK, August 12th, 1844.

* See particularly the letter addressed by John Jay to Bishop Hobart, refusing to convey, as had been required, the deeds of the Church at Bedford, which Mr. Jay had desired the Bishop to consecrate.

Hymns and Tunes, for Vestry and Conference Meetings. By Edwin M. Stone. Published by William Crosby, 118 Washington St.

Having examined this little book with some attention, we recommend it to the public, as, in our view, a very successful endeavor to furnish a work adapted to 'the peculiar wants of Vestry and Conference Meetings.' We may add that consisting of a selection of the simple but rich tunes of the olden time, with sweet and animating melodies of modern or Methodist cast interspersed, it seems to us well suited, also, for the uses of family worship and Sunday parlor music. If the devout affections are not stirred by such fine old measures as those of Irish and Tamworth, by the sweetly plaintive notes of Brighton or Dundee, or the lively, cheering strains of Heavenly Title, Cambridge &c., and fifty others, which might be distributed into the classes respectively specified, adding a few more orders or varieties, it is not because the book is not attuned to heavenly harmony, but the spirit. Why may not the same things, sung of the virtuous population of good old Scotland, become characteristic here, wherever a family gathers round the Sunday evening fire-side, or a group about the piano?—

'They chant their artless notes in simplest guise,
They tune their hearts, by far the noblest aim;
Perhaps Dundee's wild warbling measures rise,
Or plaintive Martyrs, worthy of the name.'

What Frederika Bremer says of the effect of sweet and touching melody, is as applicable to sacred as much as to secular music; for devotion is of the 'kingdom of beauty,' as much as of the 'kingdom of heaven.' 'It is given to Song,' she writes, 'like the sun, to throw its glorifying light upon all human circumstances, and to lend them beauty, at least for a moment. The "spinner" and "the aged man by the roadside" are led by song into the kingdom of beauty, even as they are by the Gospel into the kingdom of heaven.'

SUNDAY SCHOOL CELEBRATION AT HINGHAM.

The children of the Sunday School of the first Congregational Unitarian Society in Hingham,—Rev. Mr. Richardson's, had an anniversary celebration on Tuesday, at a beautiful pine grove called Forest Sanctuary, situated about two miles from the village. Some of the pupils of the Sunday School of the other Unitarian Society, Rev. Mr. Stearns', as well as members of that Society, joined in the celebration. It was a very interesting occasion. Several gentlemen from the city and its neighborhood were present, and addressed the assembly,—Rev. Messrs. Taylor, Clarke and Waterston, and Mr. Geo. G. Channing. The speeches were earnest and appropriate, and must have left a salutary impression on the minds of the interesting company of children and youth, for whose benefit they were intended.

We have received the following communication and Hymn, which we cheerfully insert, with thanks to our correspondent.

MESSRS. EDITORS:—I send you for insertion the following beautiful Hymn for which I ask a place. If you have any thing that this season of Sunday Schools has furnished more chaste and beautiful, it seeks no intrusion.

HYMN,
COMPOSED BY J. H. WILDER,
For the First Parish
SUNDAY SCHOOL CELEBRATION, AT FOREST SANCTUARY, AUGUST 20, 1844.

Within a temple built by Thee,
We sing thy praise Most High!
Whose columns are these stately pines,
Whose doom the arching sky—
Curtained with clouds and gemmed with stars,
Its speaks thy hand divine;
Its incense is the breath of flowers,
Its every rock a shrine.

Each shady nook and mossy dell
An altar seems to be;
And every rustling leaf a bell
That bids us worship thee;
Each dew-drop a libation is,
Outpoured by Nature's hand—
'Tis good, oh God, for us within
These forests-aisles to stand.

A 'SANCTUARY,' Lord, is this,
Whose grandeur we adore;
Our hearts grow purer as our eyes
Survey thy love and power.
A voice is speaking every where,
There's song in every sound;
Ten thousand tongues, through earth and air,
Proclaim thy goodness round.

Where runs a rill, or rolls a wave,
Where sounds the solemn sea,
Where insects hum, or thunders peal,
Where blooms a flower or tree,
Where lulls the breeze, or roars the gale,
Where sings a joyous bird,
On mountain tops, in lowliest vale,
The song of praise is heard.

As, when creation's work was done,
God saw that 'ALL WAS GOOD,'
And 'morning stars together sang'
In deepest gratitude—
So ALL beneath the circling sun,
In grateful, gladsome mood,
Repeats in turn that blessed word,
And speaks its Maker 'GOOD'!

While Nature thus to worship prompts,
Our hearts obey the call;
Our cheerful voices swell the strain,
In harmony with ALL.
Yet midst our praise we'll not forget
To mingle fervent prayer,
That all our hearts hold dear may still
Be objects of thy care.

Still bless, oh God, our Sunday School,
Our Teachers still direct—
Our Pastor guide and guard and bless,
Our parents, friends, protect.
Oh teach us all to do thy will,
Be this of prayer the sum—
Let earth, like heaven, with peace be full,
And thus 'THY KINGDOM COME'!

SOCIAL RELIGIOUS MEETING. In the evening following the celebration noticed above, the society of Rev. Mr. Richardson took advantage of the presence of the brethren from abroad, to open the doors of their venerable and time-honored Sanctuary, for prayer and religious addresses.

The house was filled. The expectation of hearing father Taylor had its influence in calling the people together. They were well repaid by the gratification and salutary impressions of his address, as well as of those of the other gentlemen, Rev. Mr. Clarke, Mr. Channing, and Mr. Bangs.

LONDON PEACE SOCIETY.

The twenty eighth anniversary of the London Peace Society was held in London, on the 21st of May. It appears that the affairs of the Society have been conducted with the usual discretion, and with persevering devotion to its great and humane purposes. An important convention was held on June 22d. 1843, at which resolutions were adopted in regard to the wars in the East, the opium trade with China, and the adoption of the principle of arbitration in the settlement of all international disputes. These were lithographed, and sent to all the members of the British Legislature, the Judges, and to the official representatives of other governments.

Another method of awakening attention to the evils of war, has been the employment of lecturers in different parts of the kingdom; the result of which has been that within a quite limited circle 2300 persons have affixed their names to the declaration as convinced 'that war is inconsistent with the spirit of Christianity, and the true interests of mankind.'

Three peace tracts designed for young persons have also been prepared and published.

The London Report complains of what it calls 'a monstrous outrage,' perpetrated by the war system in England. It is the practice of the *enlistment of pauper children from the union work-houses for the army*. The Report says, 'the Committee were filled with an almost inexpressible degree of disgust and indignation at the discovery of this practice.

The amount of money raised in England last year for peace purposes was $11,000. The Advocate of Peace for August calls attention to this fact, and to the comparatively small amount raised for the same purposes in this country; and closes its reference to the subject thus:—'May the God of peace hasten the day when some wealthy friends of this cause shall, like the immortal Howard in a kindred enterprise, devote to it thousands a year from their abundant resources. With $10,000 a year, we would with God's blessing soon move the nation, and make the world feel our influence in this blessed cause.'

For the Register.

As some of the Western Societies are now destitute of a stated ministry, will the clergymen who intend travelling in that region this summer or fall, send in their names to the Gen. Sec. of the A. U. A., in season for him to apprize them of it?

Syracuse, Aug. 12th., 1844.

PUBLIC SCHOOLS OF BOSTON. The annual visitation of our public Grammar Schools took place on Tuesday of last week. They were found in a highly satisfactory condition; affording evidence of a thorough and judicious course of instruction and discipline, and of proficiency on the part of the pupils. In each school medals were awarded to the pupils adjudged most deserving, to the number of from three to five of each sex in each school.

On Wednesday forenoon the examination and exhibition of the High School and the Latin School, took place, at the new building on Bedford street. The result was exceedingly gratifying to those present.

In the afternoon the Medal Scholars of the English High, and Latin, and Grammar Schools, both girls and boys, were entertained by the City Authorities in the Old Cradle of Liberty. The School Masters and Mistresses and the School Committee, were also present. His Honor Martin Brimmer, Mayor of the City, made an address to the children, in which he introduced some interesting statistics, showing the rapid progress which our Schools were making. The Mayor having concluded his remarks, the young gentlemen and misses and the company present, set to in good earnest upon the elegant and bountiful repast of fruits, ice creams, cakes, &c. spread before them. After which, eloquent addresses were made by Hon. W. J. Hubbard, Hon. John C. Park, and Rev. Edward N. Kirk. Mr. Hubbard, in the course of his remarks, mentioned an interesting fact which we cannot refrain from giving to the public. He said that he had been Chairman of the Sub-Committee who had charge of the English High School for the last five years, and that he had during that time desired that there should be a permanent fund established for that School, the interest of which could be applied to giving prizes during the year, such as medals, books, &c., to those pupils who should be deserving of them, in addition to the regular Franklin medals, on a similar plan to that of the Latin School. The Latin School has a permanent fund of $1050, the interest of which was appropriated yearly in the manner he had spoken of. This summer, as the two schools were brought together under the same roof, in a new School House, he thought it would be just the time to carry out his project. He stated that he accordingly set about the work, and concluded that at least $1500 should be raised. He wrote to several gentlemen on the subject, and got from two of them $100 each. From a third person whom he had addressed, he did not receive any answer, as he ascertained that he was out of town; but to-day he had received a letter from that gentlemen, who was one of Boston's most charitable citizens, the Hon. Abbott Lawrence, placing the sum of two thousand dollars in the hands of the Committee for the desired object. The announciation of the liberal donation, and the donor's name, was received with hearty and long continued applause.

The Mayor, as the cherry cheeked and smiling faced band of Medal Scholars left the hall, presented each of them with a pretty bouquet of flowers.

On Thursday took place the election of the Masters and Teachers of all the principal Public Schools. The result was the re-election of all the incumbents. This is a gratifying matter. It shows, somewhat conclusively, that in the all-important measure of public instruction, under the fostering and judicious supervision of a popular and energetic School Board, all is well—that our schools are in a healthy and prosperous condition.

FARM SCHOOL. On Friday, the 16th inst., a large company of those interested in the success of this excellent institution, took passage for Thompson's Island, to attend the examination of the School. The impression of those who were present, may be best learnt from the following article, by a correspondent of the Boston Courier.

'If at this day there is any one in our community who doubts the usefulness of this institution, I can only regret that he was not present at the examination there this morning. His doubts would have vanished, while his heart would have warmed with gratitude and delight. One feeling seemed to pervade the whole company of visiters. This occasion was one of great interest; and the neatness, order, and moral aspect of the School were remarkable.—All things considered, the progress and attainments of the pupils were wonderful—such readings and recitations, indeed, would do honor to any school for like ages, and whatever mistakes may have been committed in former years, the happy faces and merry cheers of the young troop, marching to the beat of their own drums, and bearing their own banners, in escort duty, told well for their contentment; while the affectionate manner in which they clustered from time to time around the good lady at their head, to receive a kind word or gentle 'love-pat' from her, gave evidence conclusive of her worth.

To think that these children, clad so neatly, conducting so orderly, reciting so promptly, and appearing so admirably, were many of them rescued from profound ignorance, suffering, or vice, and saved by means of this asylum, to become useful and honorable citizens, is enough to ensure our hearty prayers for its success, and to open our pockets, too, as a manifestation of our sincerity.

As one, who has not in any way contributed to this good, I feel constrained to thank the excellent managers for the pains they have taken to accomplish it, and for the pleasure afforded me in the visit of to-day.

August 16.

METHODIST LIBERALITY. In the Methodist Quarterly publication of April last, a Hymn Book in general use among that denomination has been criticised by a member of that connexion, in a manner which shows an encouraging progress of liberal sentiments. The criticisms were upon expressions based upon the old doctrine of atonement and the trinity. One sentiment complained of is thus expressed;—

'Our all-loving Savior hath *pacified* God
And *paid* for his *favor* the price of his *blood*.'

How little this sentiment was relished or approved will appear from the almost indignant tone of the criticism upon it.

'God was very angry, and the Savior *pacified* him,''—says the critic,—

'And *paid* for his *favor* the price of his *blood*.'

'Why the thought is blaphemous;' continues he, 'Mr. J. and the good brother S. to the contrary notwithstanding.' 'God so *loved* the world that HE gave,' &c., (John iii 16.)

A friend of the Hymns says of a particular hymn, 'Critic spare that hymn. Touch not a single line!' To this the critic replies,—'So be it. It shall be *spared*. I can neither sing, nor invite others to sing;—

'My spirit to Calvary bear,
To *suffer* a triumph *with thee*.'

Nor,

'Where saints in an ecstacy gaze,
And *hang* on a *crucified* God.'

These instances of just criticism clearly show that wherever we find a spirit of liberality like that which is common amongst the Methodists, or any true independence of thought, there the natural sentiments and common sense of mankind will manifest themselves, as in the case here referred to. The anti-calvinism of the Methodist faith, places that denomination far in advance of most other of the religious sects of the day, in regard to freedom, and to the final adoption and exercise of the largest liberality of feeling, as well as of Scriptural interpretation.

DEATH OF DR. GRANT. One of the most meritorious and successful missionaries in the service of the American Board of Foreign Missions, was Dr. Grant. He entered on his labors as a missionary in Persia, in the autumn of 1835, and continued his labors with great devotedness and success, till the time of his last illness. In the latter part of March last, he was seized with typus fever, at Mosul, where he died after a short illness. He had secured the respect of all who knew him, and the warm affections of those who had most familiar intercourse with him.

The following statement in regard to his death is by Rev. Dr. Anderson.

'His death excited a very deep and general sympathy among the people. People of every rank, men of all sects and religion, watched the progress of his disease with the most earnest anxiety. The French Consul, though a Catholic, visited him almost daily. The Turkish authorities sent to inquire for him; some came in person, and one who arrived immediately after his decease could not restrain his tears when he heard it. One of the leading Jacobites remarked that all Mosul was weeping excepting the missionaries, and another said there was not one who did not sympathise with them. Maa Shinon, the persecuted, exiled patriarch of the mountain Nestorians, who is now at Mosul, said, 'My country and my people are gone, now Dr. Grant is taken and there remains nothing to me but God.'

CASE OF MR. FAIRCHILD. The Ecclesiastical Council recently called to investigate certain charges against Rev. Mr. Fairchild, of Exeter, (late of South Boston,) was in session five days. They decided, nineteen to six, that Mr. F.'s attempt to prove a conspiracy against him had not been successful. And that till he can more clearly vindicate himself he ought not, and so far as their decision goes, does not hold the place of minister in the Church of Christ.

AMERICAN INSTITUTE OF INSTRUCTION. The fifteenth anniversary of this Institute will be held at Portland, Me. on the 30th instant, and will be continued during the three following days. Interesting discussions will be held, and lectures given by gentlemen of known and eminent ability. It will be an occasion of great interest to all who desire the progress and elevation of Common School Instruction.

DEATH OF MR. MUHLENBERG. Philadelphia papers of last week announce the death of Mr. Muhlenberg, Democratic candidate for Governor in Pennsylvania. He died on Sunday, the 11th inst., after a short illness.

THE LATE MR. UPSHUR. The following is an extract from the will of the late Hon. A. P. Upshur.

'I make and publish this as my last will and testament.

3. I emancipate and set free, my servant David Rich, and direct my executors to give him one hundred dollars. I recommend him in the strongest manner, to the respect, esteem and confidence of any community in which he may happen to live. He has been my slave for twenty-four years, during all which time he has been trusted to every extent, and in every respect. My confidence in him has been unbounded; his relation to myself and family has always been such as to afford him daily opportunities to deceive and injure us, and yet he has never been detected in a serious fault, nor even in an intentional breach of the decorums of his station. His intelligence is of a high order, his integrity above all suspicion, and his sense of right and propriety, always correct and even delicate and refined. I feel that he is justly entitled to carry this certificate from me into the new relations which he must now form. It is due to his long and most faithful services, and to the sincere and steady friendship which I bear him. In the uninterrupted and confidential intercourse of twenty-four years, I have never given, nor had occasion to give him, an unpleasant word,—I know no man who has fewer faults or more excellencies than he.

(Signed.) A. P. UPSHUR.

IMPORTATION OF OIL. The importations of oil into the United States, during the month of July, were 15,431 bbls. sperm, and 36,805 bbls whale.

The Democratic Convention at Worcester, on Wednesday, nominated George Bancroft, of Boston, for Governor, and Henry H. Childs, of Pittsfield for Lieutenant Governor.

ABSTINENCE FROM THE USE OF WATER. The Natchez Free Trader mentions a case of a man who came there a few years since in a far gone consumption, and, who, by abstaining *from water, meat and fluids*, has become to be a powerful and robust man. This is the first instance on record of a man becoming powerful and robust on such slim fare.

It is not improbable, says the Newburyport Herald that the above may have been a case of real cure of that dreadful disease. Of the efficacy of entire abstinence from fluids of every kind in curing ordinary coughs and colds, we have been assured by physicians who have tried it. A common cold may be cured in three days by an entire disuse of fluids.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE ACADIA.

The Acadia, Capt. Harrison, left Liverpool on the 4th instant and arrived here on Sunday the 18th at about 3 P. M. She brought 77 passengers from Liverpool, and 25 from Halifax.

Parliament has been doing but little since our last advices. It was expected that an adjournment would soon take place.

The Britannia arrived at Liverpool on the 20th ult.

The experiment of Capt. Warner, on a vessel called the John o'Gaunt, off Brighton, which he sank by an invisible agency, the secret of which he is anxious to sell to the government, has created more than ordinary interest. As a mere "sight," the sudden and unaccountable destruction of the ship, in the presence of some forty thousand spectators, was at once novel and theatrical. Numerous have been the *guesses* as to the means by which the result was produced: the most probable is, that the instruments of destruction were loaded magnetic shells, rendered buoyant by cork, which, attracted by the iron of the ship, would possess sufficient force and friction to explode the detonating materials.

The misunderstanding at Tahiti between the English and the French has increased since the public attention was last directed to it. It will afford Peel and Guizot a nut to crack during the parliamentary recess of their respective countries. A good deal of vexation and ill-blood exists in England on the subject.

FRIGHTFUL ACCIDENT AT BLACKFRIARS BRIDGE. On the evening of the 22d ult., a most melancholy accident occurred at Blackfriars-bridge, London, by the breaking down of the floating steambont pier. A considerable number of men, women and children had assembled to witness the Bankside regatta, when suddenly the frail structure gave way, and precipitated about 20 persons into the water, which was then about ten feet deep, a majority of whom were drowned.

COURT MARTIAL ON LIEUT. GRAY. A court martial has been held at Devonport on Lieut. Gray, at the instigation of the French government, for alleged misconduct in boarding and searching off the coast of Africa the French vessel Luiz d'Albuquerque. The vessel in question had every appearance of being, and was in fact, a slaver. The court sentenced Lieut. Gray to be severely reprimanded, and cautioned him to be more particular in future.

Mr. Thomas Duncombe has been attending a town's meeting in Birmingham, the mayor in the chair, where his conduct in Parliament, and more especially his exposure of the post office *espionage*, received the thanks of all present.

Last week, a lime-burner near Sunderland was standing on the stones in the centre of the kiln, when they suddenly gave way, and he sunk to the shoulders in the fire. Before he could be drawn out by means of a rope, he was so burnt that he died.

The senate of the University of London have recently come to the resolution of adopting academical costume for the under graduates and graduates of every degree conferred by that body. No collegiate dress has been hitherto worn by the members of this university.

Gross superstition. The cathedral of Treves is in possession of a vestment without seam, said to have been worn by Christ. This precious garment is exposed to the faithful only once in every century, except when the Pope grants an express permission. This permission has been accorded by his Holiness for this year, and the relic will be exhibited from August 18 to September 30. The last regular exhibition was in 1809.—*Galignani.*

Amongst the recent converts to the Catholic faith is the lady authoress, Harriet Pigot, who received the final sacrament of confirmation from the new bishop of the Western District, in Prior-park chapel, near Bath on Trinity Sunday last.

Prince Albert has commenced bee-keeping, and has engaged, to manage his apiary, a Quaker, who addressed the queen and the prince as "friends," and remains covered in their presence.

The Augsburg Gazette states that the receipt of the import, export, and transit duties, by the Zollverein, during the first quarter of the present year amounted to 4,700,000 crowns, of which 4,330,600 were for imports.

Notwithstanding the frequency of his defeats on the subject of Sunday travelling, Sir Andrew Agnew is again about to bring it before the Edinburgh and Glasgow Railroad company. He has addressed a circular to the more distant shareholders, soliciting their proxies.

It is reported that the government intends to fortify the whole extent of the channel coast of England.

The Moniteur publishes the returns of the duties levied on importations into France in June last, which amounted to 12,071,1491.

IRELAND The usual weekly meeting of the repeal association took place on Monday, July 22d. Captain Edward Bodrick, late of the 34th regiment, presided. Mr W. S. O'Brien, M. P., handed in £200 from Halifax, Nova Scotia. Mr D. O'Connell, Jr., said he had to give his usual bulletin from the prison. (Cheers.) The health and spirits of the prisoners were excellent, and in no way impaired by the imprisonment. (Hear, hear, and loud cheers.) The total amount of the week's rent was announced to be £1,558 11s 6d. The weekly meeting of this association was held on the 29th, at the Conciliation Hall. Mr Daniel O'Connell, Jr., stated that the state prisoners were severally in the enjoyment of excellent health.—The amount of the rent for the week was £1,000.

The state prisoners have been allowed to have a gymnasium erected in their prison; and, on each Tuesday, Thursday, and Saturday, Mr O'Connell and his companions amuse and exercise themselves therein.

ANOTHER MONSTER MEETING. A requisition is on foot for a meeting on Tara Hill, on Thursday the 15th of August, the anniversary of the "monster meeting of 1843." Its objects are described to be, to prepare an address to the Liberator, to prepare a petition to Parliament, and to declare, in the calm and earnest spirit of peace, the determination of the people of the county of Meath to preserve in seeking, by peaceable and constitutional means, the repeal of the act of union.

A NEW GUANO ISLAND. The ship Leo has arrived at the port of Berwick with a complete cargo of guano from Chincha, or the Bug Islands. The captain states that he loaded his vessel (about 426 tons) in 48 hours, the guano lying as thick as 300 feet; and that, had it not been for the trouble of stowing, it might have been done in four or five hours. The guano was conveyed to the hold of the vessel by means of a canvass hose. The Bug Islands are three in number, about 15 miles off Piseo, in latitude 13 deg. 23 m. S., longitude 76 deg. 13 m. There is a rock in the centre of the middle island, which is half a mile in diameter. The rock stands as a sort of landmark in the ocean. The rock appeared to be a kind of whitened boulder, so hard that the crew were unable to procure a fragment of it. The captain visited only two of the islands, and states that the air was very strongly impregnated with ammonia. The coast of Peru abounds with guano. He describes labor in general to be plentiful, and to be had at about 3s. per day English money; but he had to wait a month for his "turn," as there were thirty vessels there. The population is principally a mixed race of Spaniards and Peruvians, speaking Spanish, and in the present undisturbed state of the country, says the captain, "fond of plunder." [London paper.

CURE FOR A CANCER. The following recipe is said to be a cure for a cancer. Take wood sorrel and pound it well in a mortar; then strain it through a cloth and dry it down. Cut a piece of cloth or leather a little larger than the cancer, and spread a thin coat and apply it—it will give much pain. Take epsom salts for the blood every day, but not enough to physic. It may take a week before it is all out: when you suppose it is all out, then to cleanse it take garget root, (some call it cocum,) pound and strain as above, and dry it on a plate. Apply plasters of it daily until healed up. Should the sorrel plaster prove so painful as to prevent the patient from resting at nights, it may be taken off for a few hours. The sorrel grows in low hemlock land, the leaves about as large as red clover, in the shape of three hearts. The garget or cocum is frequently found in some parts of the country, on the road side. It grows about as high as a man's shoulders, and bears a cluster of dark red berries.

The Albany Daily Advertiser says that the above has been found efficacious in the cure of cancer in that city.

Mr. Nathan Stetson was knocked down and robbed by two men of $175, in East Bridgewater on the evening of the 12th.

MIDDLEBURY COLLEGE, VT. The Commencement exercises took place on the 31st ult. On the day previous the Rev. Dr. Sprague, of Albany, delivered a noble oration, before one of the Literary Societies, on the relation of the present to the past. He condemned alike Radicalism and Puseyism, averring that the reverence due to the past lay between the two extremes of an utter disregard and a blind veneration of it. The performances of the graduating class are said to have been highly creditable to the institution.

The honorary degree of A. M. was conferred on Rev. Aaron Angier, Middlebury, Mr. Augustus Morse, Nantucket, Mass., Dr. I. Hitchcock, Ashby, Mass., and Gen. W. Harmon, Pawlett; and that of D. D. on Rev. Milton Badger, Secretary of the A. H. Missionary Society, New York, and Rev. Thomas J. Conant, Professor in the Literary and Theological Institution at Hamilton, N. Y.

The general prospects of the College are encouraging. The present Senior class numbers 14, the Junior 11, the Sophomore 25, and 14 or 15 have already entered as Freshmen, giving promise of a new class of from 25 to 30. Among those admitted to the Freshmen class is one young man of color.

[N. Y. Journal of Commerce.

AT WASHINGTON COLLEGE, *Hartford, Ct.*, the commencement exercises were held on Thursday, the 1st of July. Eleven young gentlemen of the graduating class received their A. B., and about the same number the degree of A. M. The honorary degree of L. L. D. was conferred on his Excellency, Roger S. Baldwin.

DARTMOUTH COLLEGE VT. The commencement at Dartmouth College was celebrated on the 25th ult. Fifty-nine young men received the degree of A. B. The honorary degree of D. D. was conferred upon Rev. B. B. Edwards, Professor at the seminary in Andover.

The degree of D. D. has also been conferred on Rev. Levi Bull of Pennsylvania, by the Western University of Pennsylvania; on Rev. Henry J. Morton of Philadelphia, by the University of Pennsylvania; on Rev. John Wayland of Canandaigua, N. Y., by Union College; and on Rev. John P. Cleaveland of Cincinnati, by Marietta College.

HARVARD ALUMNI. The oration before the Alumni of Harvard University will be delivered at Cambridge on Tuesday, the 27th of August, by the Hon. Judge White, of Salem—after which the Society will dine together in their Hall. [Salem Observer.

☞ The Ladies of Rev Dr Field's Society in Weston propose having a Tea Party on Tuesday afternoon, 27th inst., in the Grove near the house of Mr Isaac Coburn, at the Depot of the Fitchburg Railroad, in aid of the Western mission. All interested are invited to attend and lend their aid in the cause. Persons taking the cars at Charlestown, 2¼ o'clock, can return in the 6 o'clock train.

Weston, Aug. 24, 1844.

☞ SUNDAY SCHOOL SOCIETY. Pastors and Superintendents of Sunday Schools connected with churches of our denomination, are informed that small packages containing the Annual Report of this Society directed to them, may be obtained by calling at S. G. Simpkins's Bookstore, 121 Tremont Row.—If not called for soon, they will be forwarded by the first opportunity. They are intended for distribution among their Teachers, to which they will please attend.

Packages for some of the more distant Schools will contain, in addition to the Reports, Tracts for children, which they will distribute to the pupils in their respective Schools, and the excess, if any, to other children. 3t aug24

MARRIAGES.

In this city, 9th inst, Mr Spencer McDonald to Miss Martha E. Bull.

In Rockport, Mr John Woodfall of Boston, to Miss Elizabeth B. Saunders of R.

In Nashua, NH., 15th inst, Mr Lemuel C. Shattuck of Boston, to Mrs Abigail Wilson of N.

In Sandwich, 8th inst, by Rev Mr Crafts, Mr Leonard Wesson to Miss C. Nye of S.

In Portland, Me, Mr Thomas G. Caldwell, of the firm of Michael Mellen & Co., Boston, to Miss Lucy Kent of P.

In Brunswick, Me, 7th inst, Mr Joseph G. Richards of Roxbury, Mass, to Miss Mary A. Brown of B.

DEATHS.

In this city, on Monday morning last, Lynde Walter, Esq., in the 77th year of his age.

In Charlestown, 19th inst, Mary G., wife of Mr Jacob Hittinger, 33; 18th, Mr Martin C. Shirlock, 56.

In Roxbury, 16th inst, of consumption, Charles S. Dudley, only child of Ebenezer Dudley, 16 years. A promising young man.

In Dedham, 21st inst, Augustus W., son of E. B. and Caroline Holmes, 2 yrs and 9 mos.

In Lynn, Mr Ezekiel H. Parker, 60, formerly of Barnstable.

In Salem, Amos Choate, Esq., 69.

In Nantucket, 16th inst, Mr Daniel Jones, Jr, 30 yrs and 8 mos; a graduate of Harvard University in 1833, and a member of the present State Legislature.

In Keesville, NY., drowned, 1st inst, Rev Mr Dyer, of the Episcopal Church, late of Whitehall.

LITTELL'S LIVING AGE. Price 12½ cents.—Contents of No 13—Aug 10. Children's Books, Peel and Guizot, Forbes' Travels through the Alps, Les Hommes des Lettres, Schism in the Papacy, Anecdote of Wolfe, Cows Fed upon Whales, Young Ireland, The Seaman's Light, The Niger, Landon's Petition for O'Connell, Never Waste Bread, Free Trade, Songs for the Nursery, Help Yourself—a Tale, The Dying Spaniel, The Curate—by Frederika Bremer, Horse Flies, America—Not yet Lost, The Cock-pit Duel, American Theology, Geographical Discovery in 1843, What is a Gentleman? The Mariner's Hymn.—Scraps.

Contents of No 14—Aug 17:—Late Revolutions in Hayti, Story Tellers and their Tactics, Runaway Horses, On the Russian Navy, The Back Street, London Churches, Mr Hood, Illustrated Books—past and present, The Amber Witch, An Evening Party at M. Necker's in 1790, Crammer, Eben Elsherder—the Moo Farmer, The Death Blanket, Sir William Herschel, Mistress and Maid, The Philosophy of Necessity. Poetry.

Contents of No 15—Aug 21. 28 Articles, viz:—George Selwyn and his Contemporaries, To Daniel in Prison, Interest, Decrease of Disease, The Blackwater in Munster, The Water Cure, The Barings and Mexico, The Energiatype, Punch to Lord Brougham, Books on the Oregon Territory, Gossip from the Athenæum, Mind among the Spindles, Law of Kindness, Fair Sufferers, Sensations of Sixteen, The Forlorn Hope, The Premier, Diary of the Lady Willoughby, Napoleon at Play, The Queen's Rangers, Asking a Loan, and the Answer, Geographical Society, Institute of British Architects, Civil Engineers, Paris Academy of Sciences, Man on the Earth, arranged for him. Poetry. Scraps.

Published by T. H. CARTER & CO., 118½ Washington st. aug24

FENELON'S WRITINGS. Thoughts on Spiritual subjects, translated from the writings of Fenelon, with a fine engraved likeness of the author, from an original picture by Vivian.

'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.' [Ch. Watchman.

'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight.—The typographical dress of the present volume is beautiful and befitting its contents.' [Zion's Herald.

'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.' [Ch. Register.

Published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. aug24

PRIVATE SCHOOL FOR BOYS. MR. SULLIVAN'S School, preparatory to the Public Latin and English High Schools, will begin on the second Monday in September. It is designed for pupils from six to fourteen years old. The elementary branches are thoroughly taught, together with the rudiments of Latin and French, and of English Composition and Elocution. Much attention will be given to moral culture, and to the formation of good habits, both of study and behavior.

Applications may be made, before Sept. 9th, at 118 or 713 Washington st; after that date, at the School Room under Park street Church. aug24

CONSOLATORY VIEWS OF DEATH, addressed to a friend under bereavement, to which are added some Prayers in affliction, by Henry Colman. Just received by W. CROSBY, 118 Washington st. aug24

MISS DODD'S POEMS. Poems, by Mary Ann H. Dodd, 12mo; just received by WM. CROSBY, 118 Washington st. aug24

BIBLES AND TESTAMENTS. A large assortment, in various styles of binding, English and American editions, some very elegant; at prices from 50 cents to $10; for sale by WM. CROSBY, 118 Washington st. aug24

LITTELL'S LIVING AGE, No 15. Just published—back numbers supplied and subscriptions received, by W. CROSBY, 118 Washington street. aug24

BOARDING SCHOOL AT FRAMINGHAM for Lads and Young Ladies. The Fall Term will commence on MONDAY, Sept. 2d. The course of instruction will be the same as that pursued for the past three years, embracing all the branches of a thorough English and Classical education; also, Music and Drawing. The School is a private Academy, limited as to its numbers, having the best of accommodations both in the school room and family, occupying the constant and undivided attention of its Teacher and affording the highest advantages to its pupils.

TERMS.—Tuition, board and washing, $45,00 per term of fifteen weeks. Music, $13,00 per quarter.—Drawing, $5,00.

References.—Hon. Geo. Morey, Hon. John C. Park, Dr. A. B. Wheeler, Henry H. Fuller, John D. Williams, Jonathan Ellis, Esqs., Boston.

aug17 is2m JAMES W. BROWN.

DAY SCHOOL FOR YOUNG LADIES, in Roxbury. The subscriber has taken rooms at Miss Langdon's, corner of Warren and Zeigler streets, Roxbury, where he intends to open a School for Young Ladies on the 3d of September next.

Instruction will be given in the Latin, Greek and Modern Languages, and in the various departments of an English education, including Mathematics.

Tuition $15 per quarter. The usual extra charges for Music and Drawing.

DAVID GREENE HASKINS.

References.—Rev. M. A. D'W. Howe, Rev G. Putnam, Rev G. C. Shephard, D.D., Rev D. Leach, C. W. Greene, Esq., Roxbury; Wm. Minot, Esq., Isaac McLellan, Esq., Boston; Joseph G. Coggswell, Esq., New York; Trustees of Portland Academy, Portland.

aug17 3t

THE subscriber can accommodate a few Young Ladies, who may desire to attend Mr Haskins' School, with board and pleasant rooms, at reasonable prices. E. E. LANGDON,

aug17 3w Warren and Zeigler sts., Roxbury.

SABBATH DAY BOOK. Just published by B. H. GREENE, 124 Washington st., 'The Sabbath Day Book,' for Boys and Girls, 2d edition. Also, 'The Week Day Book,' for Boys and Girls. aug17

THE BRIDGEWATER TREATISES, on the power, wisdom and goodness of God as manifested in the Creation; complete in 7 vols, 8vo. For sale LOW, by W. CROSBY, 118 Washington st. ag24

GATES' ACADEMY, MARLBORO'. The next Term of this Institution will commence on Tuesday, Sept. 10th. Tuition in English, $4; Languages, $4,50 per term, viz. 12 weeks nearly. Students can be accommodated in the family of the Preceptor, for $27 per term. This charge includes tuition, board, washing, &c. The present Principal, O. W. Albee, has had the direction of the School, for nearly 12 years, which we deem the highest testimonial to the public of the satisfaction he has given.

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DOMESTIC MANAGEMENT OF THE SICK ROOM, nec

POETRY.

THE BENEVOLENT RUSTIC.

I have no stain upon my mind—
Upon my name no ban—
I am the happiest of my kind,
A calm contented man.

I envy not the rich and great,
But pity *much the poor*;
And never penury doth wait
Unheeded at my door.

Mean my repasts, but *very* sweet,
Enjoyed with grateful zest;
While, O! my bed is a retreat
Which sleep would *choose* for rest.

The soaring lark springs not more blithe
To hail Apollo's rays,
Than I, with limb and sinew lithe,
Arise, for work and praise.

To labor on till set of sun,
Unwearied even then;
Yea, when my daily task is done,
I can aid weaker men.

What more could gold bestow on me?
Or empty-sounding names?
Temptation to iniquity,
And thousand blushing shames!

I've not a want—I've even more
Than asks necessity,
And often from my garner'd store
A prodigal can be.

When the pale widow *only* looks
The need she cannot speak,
While tears, like gushing water-brooks,
Course down her hollow cheek;

Or, when the grief-snubb'd orphan-boy,
In sobbing anguish'd tone,
(At that sweet winsome age when joy
Should thrill his heart alone,)

Tells how his mother and himself
Nor food nor firing have,
Head the pretty wond'ring elf
With more than he doth crave.

If thou would'st know a bliss indeed,
Oh! mark the glad surprise
(When Charity assists its need)
Illumine Famine's eyes!

Though thus I give her handsel free
To all within my ken,
I ever feel most signally
I am blest amorg men.

My little garden-plot ne'er fails,
My corn swath still is doubled,
And, then, my body never ails,
My soul is never troubled.

It is but LENDING to the Lord
What to the poor is GIVEN;
On earth what Pity can afford
Bears INTEREST in heaven!—*Metropolitan.*

MISCELLANEOUS.

[From the Ladies' Magazine.]

HELEN AND EDWARD;
OR, AN EVENING AT HOME.

BY T. S. ARTHUR.

'Not going to the ball?' said Mrs. Lindley, with a look and tone of surprise. 'What has come over the girl?'

'I don't know, but she says she's not going.'

'Doesn't her ball dress fit?'

'Yes, beautifully.'

'What is the matter then?'

'Indeed, ma, I cannot tell. You had better go up and see her. It is the strangest notion in the world. Why, you couldn't hire me to stay at home.'

Mrs. Lindley went up stairs, and entering her daughter's room, found her sitting on the side of the bed, with a beautiful ball dress in her hand.

'It isn't possible, Helen, that you are not going to this ball?' she said.

Helen looked up with a half serious, half smiling expression on her face.

'I've been trying, for the last half hour,' she replied, 'to decide whether I ought to go, or stay at home. I think, perhaps, I ought to remain at home.'

'But what earthly reason can you have for doing so? Don't you like your dress?'

'O, yes very much. I think it beautiful.'

'Doesn't it fit you?'

'As well as any dress I ever had.'

'Are you not well?'

'Very well.'

'Then why not go the ball? It will be the largest and most fashionable of the season. You know that your father and myself are both going. Your father will require some very good reason for your absence.'

Helen looked perplexed at her mother's last remark.

'Do you think father will be displeased if I remain at home?' she asked.

'I think he will, unless you can satisfy him that your reason for doing so is a very good one. Nor shall I feel that you are doing right. I wish all my children to act under the government of a sound judgment. Impulse, or reasons not be spoken of freely to their parents, should in no case influence their actions.

Helen sat thoughtful for more than a minute, and then said, her eyes growing dim as she spoke.

'I wish to stay at home for Edward's sake.'

'And why for his, my dear?'

'He doesn't go the ball you know.'

'Because he is too young, and too backward. You couldn't hire him to go there. But that is no reason why you should remain at home. You would never partake of any social amusement, were this always to influence you. Let him spend his evening in reading. He must not expect his sisters to deny themselves all recreation in which he cannot or will not participate.'

'He does not. I know he would not hear to such a thing as my staying at home on his account.'

'Then, why stay?'

'Because I feel that I ought to do so. This is the way I have felt all day, whenever I have tho't of going. If I were to go, I know that I would not have a moment's enjoyment. He need not know why I remain at home. To tell him that I did not wish to go will satisfy his mind.'

'I shall not urge the matter, Helen,' Mrs. Lindley said, after a silence of some moments; 'you are old enough to judge in a matter of this kind yourself. You will not find Edward disposed to sacrifice so much for you.'

'Of that I do not think, mother. Of that I ought not to think.'

'Perhaps not. Well, you may do as you like. But I don't know what your father will say.'

Mrs. Lindley then left the room.

Edward Lindley was at the critical age of eighteen, that period when many young men, especially those who have been blessed with sisters, would have enjoyed a ball. But Edward was shy, timid and bashful in company, and could hardly ever be induced to go out in parties with his sisters. Still, he was intelligent for his years, and companionable. His many good qualities endeared him to his family, and drew forth from his sisters towards him a very tender regard.

Among his male friends were several about his own age, members of families with whom his own was on friendly terms. With these he associated frequently, and with two or three others, quite intimately. For a month or two, Helen noticed that one and another of these young friends called every now and then for Edward, and that he went out with them and staid until bed time. But, unless his sisters were from home, he never went of his own accord. The fact of his being out with these young men had from the first, troubled Helen, though the reason of her feeling troubled she could not tell. Edward had good principles, and she could not bring herself to entertain fears of any clearly defined evil. Still a sensation of uneasiness was always produced when he was from home in the evening.

Her knowing that Edward would go out, after they had all left, was the reason why Helen did not wish to attend the ball. The first thought of this produced an unpleasant sensation in her mind, which increased the longer she debated the question of going away, or remaining at home. Finally, she decided that she would not go. This decision took place after the interview with her mother, which was only half an hour from the time of starting.

Edward knew nothing of the intention of his sister. He was in his own room, dressing to go out and supposed, when he heard the carriage drive from the door, that Helen had gone with the other members of the family. On descending to the parlor, he was surprised to find her sitting by the centre table with a book in her hand.

'Helen! is this you?' I thought you had gone to the ball. Are you not well?' he said quickly, and with surprise, coming up to her side.

'I am very well, brother,' she replied, looking into his face with a smile of sisterly regard. 'But I have concluded to stay at home this evening. I'am going to keep you company.'

'Are you, indeed! right glad am I of it, though I am sorry you have deprived yourself the pleasure of this ball, which, I believe, is to be a very brilliant one. I was just going out, because it is so dull when you are all away.'

'I am not particularly desirous of going to the ball. So little so, that the thoughts of your being left here all alone had sufficient influence ever me to keep me away.'

'Indeed! Well, I must say you are kind,' Edward returned with feeling. The self-sacrificing act of his sister had touched him sensibly.

Both Helen and her brother played well. She upon the harp and piano, and he upon the flute and violin. Both were fond of music, and practised playing frequently together Part of the evening was spent in this way, much to the satisfaction of each. Then an hour passed in reading and conversation, after which music was again resorted to. Thus passed the time pleasantly until the hour for retiring came, when they separated, both with an internal feeling of pleasure more delightful than they had experienced for a long time. It was nearly three o'clock before Mr. and Mrs. Lindley, and the daughter who accompanied them to the ball came home. Hours before, the senses of Edward and Helen had been locked in forgetfulness.

Time passed on. Edward Lindley grew up, and became a man of sound principles—a blessing to his family and to society. He saw his sisters well married, and he himself, finally led to the altar a lovely maiden. She made him a truly happy husband. On the night of his wedding, as he sat beside Helen, he paused for some time, in the midst of a pleasant conversation, thoughtfully. At last he said—

'Do you remember, sister, the night you staid at home from the ball to keep me company?'

'That was some years ago. Yes, I remember it very well now you have recalled it to my mind.'

*

'I have often since thought, Helen,' he said, with a serious air, 'that by that simple act of thus remaining at home for my sake, you were the means of saving me from destruction.'

'How so?' asked the sister.

'I was just then beginning to form an intimate association with young men of my own age, nearly all of whom since turned out badly. I did not care a great deal about their company; still, I liked society and used to be with them frequently—especially when you and Mary went out in the evening. On the night of the ball to which you were going, these young men had a supper, and I was to have been with them. I did not wish particularly to join them, but preferred doing so to remaining at home alone. To find you, as I did so unexpectedly, in the parlor, was an agreeable surprise indeed. I staid at home with a new pleasure, which was heightened by the thought that it was your love for me that had made you deny yourself for my gratification. We read together on that evening, we played together, we talked of many things. In your mind I had never before seen as much to inspire my own with high and pure thoughts. I remembered the conversation of those with whom I had been associating, and in which I had taken pleasure, with something like disgust. It was low, sensual, and too much of it vile and demoralizing. Never, from that hour, did I join them. Their way, even in the early stage of life's journey, I saw to be downward, as it has ever since been tending. How often since have I thought of that point in time so full-fraught with good and evil influences. Those few hours spent with you seemed to take the scales from my eyes. I saw with a new vision, I thought and felt differently. Had you gone to the ball, and I to meet those young men, no one can tell what might not have been the consequence. Sensual indulgences carried to excess, amid songs and sentiments calculated to awaken evil instead of good feelings, might have stamped upon my young and delicate mind a bias to low affections that never would have been eradicated. That was the great starting point in life—the period when I was coming into a state of rationality and freedom. The good prevailed over the evil; and by the agency of my sister, as an angel sent by the Author of all benefits to save me.'

Like Helen Lindley, let every elder sister be thoughtful of her brothers at that critical period in life, when the boy is about passing up to the stage of manhood, and she may save them from many a snare set for their unwary feet by the evil one.

POLITICAL MEN OF EUROPE.

FRANCE, April, 1844.

NOTICE OF BERNADOTTE (CHARLES XIV.) LATE KING OF SWEDEN.

General remarks.—Bernadotte's youth.—His military and political life till 1830.—His appointment to the dignity of prince royal of Sweden.—His participation in the war of Europe against Napoleon.—Particulars of his mode of governing Sweden.—Conclusion.

What an extraordinary destiny was that of Bernadotte! Born in France, on the frontiers of Spain, he mounted the throne of Sweden: and alone of all the new kings created under the empire of Napoleon, he kept his crown to the end. While *Joseph Bonaparte*, *Jerome Bonaparte*, *Murat* and others, were overthrown by the tempest before which the illustrious emperor of the French yielded, Bernadotte stood erect and kept his place in the councils of the old royal families of Europe, till the moment when death forced him to leave the sceptre to his son. This fact is surely worthy the attention of political men. It proves that Bernadotte united to lofty talents consummate prudence. Never could a man of ordinary mind have so well guided his vessel amidst the shoals and quicksands where all his old companions in arms perished.

CHARLES JOHN BERNADOTTE was born the 26th of January, 1796, at Pau, a small town of Bearn, which was formerly entirely Protestant, but relapsed into Romanism after the persecutions. His father was a lawyer of little note and very moderate fortune. Young Charles John was designed for the profession of the law, but he had no taste for those quiet labors, and an unconquerable passion impelled him to a military career. When he had reached the age of sixteen years, he stole away from his father's house and enlisted in a regiment which was sent to *Corsica*. Curious coincidence! It was in 1780. At the moment when Bernadotte arrived in the island of Corsica, a child of eleven years left it to go to a military school. That child was *Napoleon Bonaparte*. Far were they from anticipating, either of them, that they should both wear a crown! No age has been witness, like ours, to those extraordinary human vicissitudes which elevate to the higher rank men of obscure birth, and put in their hands the destinies of the world.

Bernadotte remained a simple soldier for several years. He was in the humble rank of sergeant when the revolution of 1789 broke out.—But his advancement then was very rapid.—Most of the French officers, belonging to the old nobility, left their standards, and even their country. Their places must be quickly supplied in order to carry on the contest against Europe, and the soldiers who had received an education, or who showed aptness for military service were sure of making their way. Bernadotte possessed all the conditions necessary to success. He had a military air, a cultivated mind, tried courage, energy and firmness of purpose. He attained in a few years the rank of general.

During the whole period of the revolution, he was a busy demagogue. Bernadotte loved to harangue the people and the soldiers; his speeches were marked by ardent patriotism, and he became one of the most popular leaders of the army. It is said he had tatoed upon his arm in indelible characters this device: "*The republic or death!*" He did not then think that he should one day belie his motto in so striking a manner, by mounting the old throne of Sweden!

Bernadotte took part in the great battles which occurred in 1794 in the plains of Belgium, and on the banks of the Rhine. Then, in 1796, he rejoined Bonaparte in Italy, and performed with him that glorious campaign which spread terror among the enemies of France. It would seem that, from their first interview, Bonaparte and Bernadotte conceived an unfavorable opinion of one another, and this was the origin of that long rivalry which hastened the fall of Napoleon. Bernadotte said, speaking of him: "I saw a young general of twenty-six years, who sets up the claims of an old warrior, and this augurs no good for the republic." But the military operations were not obstructed by these reciprocal jealousies. Each did his duty nobly, and Bernadotte was sent to Paris with a letter of Bonaparte's ending in these words: "You have in General Bernadotte one of the most solid friends of the republic; he is incapable, by principle as by character, of capitulating with the enemies of liberty."

After the signing of the peace with Austria, Bernadotte was appointed ambassador of the French republic at *Vienna*. He carried there his demagogical spirit, persecuting the emigrant nobles, treating the Austrian minister with much arrogance, and exciting against himself the resentment of the whole country. His inconsiderate conduct threatened to rekindle the war between Austria and France, for he had the impudence to hoist the tri-colored flag on a public festival day. The flag was torn, and dragged in the dust by the populace of Vienna; but Bernadotte's act was disowned by his government, and he was recalled to Paris.

After his return he married the sister of Joseph Bonaparte's wife. This marriage introduced him into the family of Napoleon, and contributed much to his political fortune. His wife's name was *Desire Clary*; she was the daughter of a rich merchant of Marsailles. There is something remarkable in the history of this woman. She had been asked in marriage by Napoleon himself, when he was as yet only an artillery officer; but the father of Miss Clary rejected Napoleon's offer, saying, *there was enough Bonaparte in his family*. The future emperor was thus dismissed. But Miss Clary, by marrying Bernadotte, did not foresee that she would gain another crown, less brilliant than that of Napoleon, but more solid. She is now queen-dowager of Sweden. It would seem that she was not much inclined to play the part of the queen; for while Bernadotte went to reign over Sweden, she lived quietly in Paris for many years, and her husband was obliged to send formal and repeated orders before she would consent to go to Stockholm and assume the prerogatives of royalty.

But to return to the history of Bernadotte. He was living in a quiet retreat, when political and military events imposed upon him the duty of again engaging in public life. Bonaparte had gone on his famous expedition to Egypt with the best soldiers of France. Austria and Russia took advantage of his absence to renew the war. At the same time the French government was enfeebled and torn by factions. An invasion by foreign troops threatened; never, perhaps, was our country exposed to greater dangers. In this crisis, Bernadotte was appointed Minister of War. He held this post but three months, but in this brief interval he displayed incomparable energy. The National Guard was re-organized; a new army of one hundred thousand men was recruited, disciplined, sent to the frontiers; the best generals, *Brune*, *Massena*, *Championnet*, were placed at the head of the troops, and victory crowned such prodigious efforts.

Still Bernadotte, as I have said, was deposed at the end of three months. At this time, Bonaparte returned suddenly from Egypt, and with the aid of the soldiers, effected the revolution of the *18th Brumaire*, the particulars of which are known to the world. Bernadotte, who preserved his republican opinions, did not partake of the general enthusiasm in favor of the first consul. Some historians even assure us that he formed against him a conspiracy, and neglected no means for his overthrow. But for the support of Joseph Bonaparte, his brother-in-law, Bernadotte would have been lost. Napoleon had intended to arraign him before a Council of War, as guilty of high treason. But Joseph Bonaparte interfered, in the dispute, and the first consul forgot it all. He even had the generosity to appoint Bernadotte marshal of France; in 1804, two years after, he bestowed on him the title of *Prince of Ponte-Corvo*.

Bernadotte took an active and very honorable part in all the Emperor's wars against the continental powers. He was in the battles of *Austerlitz* and of *Wagram*, and rendered eminent service. But in 1809 he incurred the censure of Napoleon, because he took upon himself to issue a proclamation to the troops, placed under his immediate orders. This was, indeed, a violation of all usage; for the right to issue proclamations belongs only to the government or to the commander-in-chief, and Bernadotte was only one of Napoleon's lieutenants. He was therefore dismissed from the army and sent into exile.

His career seemed over, when an unexpected event opened to him suddenly the loftiest prospects. The Swedish nation was dissatisfied with its king *Gustavus IV.*, a sort of crowned Don Quixote, who undertook to contend with Napoleon, and had already brought upon his country the most deplorable disasters. In a national Diet, Gustavus IV. was declared unworthy to wear any longer the crown. His uncle was chosen in his stead. He was an old man without children, and the Swedes felt the necessity of choosing a royal prince, in order to render impossible forever the return of Gustavus IV. The debates were long and animated; there were many pretenders; at last Bernadotte was formally chosen heir of the crown of Sweden.

What were the causes of this singular choice? It is certain that Napoleon did not interfere directly; for he would have designated quite another person than Bernadotte, whom he distrusted with reason. But the Swedes did not know of this misunderstanding. They saw in Bernadotte a relative of Napoleon, one of his most illustrious warriors, a man who had displayed a great genius in state affairs and on the field of battle. Besides, they knew Bernadotte as a governor who had ruled with much wisdom and humanity the city of *Hamburg*, and the surrounding provinces, when the fate of arms had subjected them to France. Lastly, they were grateful to him, because, on a particular occasion, he had shown admirable generosity to 1500 Swedish prisoners. All these causes contributed to procure him the votes of the national Diet.

When Napoleon learned this appointment, he hesitated for some time to give his consent.—Had he a dim presentiment of the future? or did he feel a sort of jealousy at the elevation of a man whom he did not love? However this may be, Bernadotte insisted so strongly that Napoleon acceded to his desire. He said to him in his last interview, in the month of October, 1810: "I shall always feel proud of being born a Frenchman, and I will forget nothing, Sire, when going to a foreign country." Alas! these fine promises were soon despised and trampled under foot.

The 1st of November, 1810, Bernadotte entered Stockholm amidst the loud acclamations of the people. He embraced the Lutheran religion to enable him to mount the throne; for it is a fundamental law of this country, that the monarch must be a Protestant. The relations between Sweden and France were at first very amicable; but soon the *Continental system* raised grave matters of dispute. You know that Napoleon had resolved to shut all the ports of the continent against English vessels, in order to ruin the commerce of Great Britain: this is what is called the continental system. But, Sweden carried on an active commerce with the English; she could not give it up without losing her best means of subsistence. She continued, therefore, intercourse with England. Napoleon, irritated at this opposition to his will, sent imperative notes. Sweden assumed the air of yielding, but she kept up a regular contraband trade. The emperor remonstrated; Bernadotte replied haughtily. The bitterness increased on both sides: in short, in 1812 Napoleon suddenly invaded *Pomerania* and the island of *Rugen*. The Swedes were exasperated; and Russia, taking advantage of this animosity, made a secret treaty with Bernadotte in the month of March, 1812.

From that moment the prince royal of Sweden became one of the bitterest enemies of Napoleon. After the disastrous war against Russia he commanded the armies of Europe, and contributed much to the defeat of the emperor in the plains of *Leipsic*. He encouraged the allied sovereigns to follow up their advantages and to confine France within her old limits. This conduct of Bernadotte's had been severely censured. Napoleon, when at *St. Helena*, said of him: "Bernadotte was governed by personal resentment, petty passions. * * * In his infatuation, he sacrificed his native for his adopted country; he has lost his true glory, his real power, the cause of nations! This fault he will expiate dearly. * * * *"

I will not enter into this question. It is certain that it may be considered under two very different aspects. Ought Bernadotte to have forgotten that he was born in France; and had he a right to fight against and humble the country of his fathers? But, on the other hand, could he betray the interests of his adopted country? could he consent to the ruin of Sweden? It was one of the most embarrassing situations imaginable, and I believe the most enlightened statesmen will hesitate to pronounce sentence for or against Bernadotte.

After the fall of Napoleon he returned to Sweden, and obtained *Norway* as the reward of his services. After that time he employed all his cares in governing his kingdom. In 1818, the old monarch dying, he was formally crowned, under the name of *Charles XIV.* He preserved great popularity to the last. Agriculture, commerce, manufactures flourished under his reign. He respected the ancient liberties of his adopted country. Often he took the first step in liberal reforms, and the Swedish laws owe to him many beneficial changes. It is said that he took pleasure in writing in the journals, under anonymous signatures. Simple in his manners, austere in his morals and his habits, affable towards all, he fulfilled his duties as king with equal wisdom and dignity.

He died, some weeks ago, at the age of eighty years, after a short illness, leaving a fortune of more than fourteen millions of dollars. His subjects sincerely mourned his loss, and accompanied with pious affection his remains to their last dwelling. Bernadotte is succeeded on the throne by his son *Oscar*, an intelligent, prudent prince, who has composed several distinguished works on penal legislation, and promises to be a worthy sovereign to Sweden.

x.

[Cor. N. Y. Observer.

NOTES OF TRAVEL.

NEWPORT. A great change has taken place in the appearance of this ancient town within a few years past. Formerly it was extensively engaged in foreign commerce, and its imports and exports, at one period we believe, nearly or quite equalled those of Boston. But the building up of Providence cut off its country trade, and that and other circumstances combined to divert its foreign trade to other and more favorably situated ports. In consequence of this change the place became stationary, if not retrogade, and twenty years ago, it wore in every quarter, the aspect of decay. One source of business, consequent upon its peculiar and beautiful location, still remained to it. The salubrity of its atmosphere, moderated and tempered during the summer months, by constant breezes, pure and fresh from the ocean, had made it an attractive place for visitors, from the South, who were glad to exchange the burning heat of their own sun for the bracing and invigorating air, and the refreshing sea bathing of this delightful place. About the period to which we allude, more extensive accommodations were provided for the entertainment of this class of visitors, and those have been added to, from year to year, ever since. With the increase of accommodations, the company has increased also. As a necessary consequence of the concentration of so much company during the summer months, most of the wealthier class, seeking comfort and enjoyment during their sojourn, life and animation have been imparted to the various other branches of business, besides that of the innholders and keepers of boarding houses. Livery stables have been multiplied in the town, and restorators, confectioners, fruit dealers, and traders in jewelry, fancy articles, and fashionable goods, have come in for their share of the benefits derived from the change.

Since the time spoken of, there have been two or three steam cotton factories built, which give employment to labor, and contribute, in other ways, to the prosperity of the place.

The harbor of Newport is one of the best and most capacious in the world, and one of the easiest of access. This renders it very important as a military and naval station in time of war, and it is consequently strongly fortified. The works on Fort Adams, on an island in the harbor, are extensive, and have been constructed mostly within a few years past, by the general government, at a great expense. We believe a small garrison is constantly kept at the fort.

The fisheries, for the supply of New York and other markets in the vicinity, employ a great number of vessels in the neighborhood of this place, and whenever the weather is unfavorable the harbor of Newport swarms with fishing smacks which lie there till the weather allows them to renew and prosecute their business. It is said that Newport has one of the best fish markets in the world both in respect to variety and excellence, and the constant and regular supply.

The causes to which we have alluded, have, as we stated in the commencement of this article, wrought a great change in the aspect of the place. The appearance of dilapidation and decay has been checked, and new buildings, many of them elegant and costly structures, have been erected, and more are every year added to the number. [Worcester Spy.

TRIMMER'S NATURAL HISTORY. A Natural History of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles and Insects. By Mrs Mary Trimmer. With 200 engravings. Abridged and improved. Particularly designed for youth of the United States, and suited to the use of schools.

'This work may be regarded as an abridgement of Mrs. Trimmer's Natural History, though additions have been made from various sources, and a number of American animals introduced, not noticed in that work. An attempt has been made to present the subject in very clear, but necessarily brief terms, having it constantly in view to make it intelligible, instructive and useful to that class of persons for whom it is chiefly intended. The work is adapted not only to general use, but to reading and recitation in schools, and the opportunity which the subject offered for occasional reflection and remarks, tending to cultivate feelings of humanity towards domestic as well as other animals, has not been neglected.'

Published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. je29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education; and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
J. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street,	Salem.
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street,	Lynn.
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

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DANIELL & CO.,
201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.

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GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Saviour, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

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POPULAR WORKS IN THE CHEAP FORM. *SAXTON, PEIRCE & CO.*, Publishers, Booksellers and Periodical Dealers, 133½ Washington st., have for sale—A most extensive variety of Works, published in the cheap form. Annexed is a list of Works now in store. (Every new Work published is received as soon as issued.)

☞ The reader will please preserve this list for their future use.

Mrs Ellis's Wives, Women, Daughters and Mothers of England; Pictures of Private Life, Poetry of Life, Home, or the Iron Rule, Housekeeping Made Easy, and Voice from the Vintage.

Seatsfield's Life in the New World, Cabin Book, and North and South: Valentine Vox, 50 cents: Complete Cook, 25: Picciola, 35: Economy of Farming, 50: Arthur's Ruined Family, 25: Thinks I to Myself, 25: Hoboken, 50: Godwin's Fourism, 25: Farnham's Travels in the Oregon Territory, 25: Do in California, 4 parts, each 25: Jack Hinton, 50: Hector O'Halloran, 50: Handy Andy, 50: Kitchen Directory, 12½: Cheever's Lectures on Hierarchical Despotism, 62½: Housekeeper's Guide, 25: Macauley's Essays, vol 5, 25: D'Aubigne's Study of the History of Christianity, 12½: Hand Book of Hydropathy, 37½: Mackintosh's Discourse on the Study of the Law of Nature and Nations, 50: Sarter Resartus, 25: The Yemasee, a Romance of Carolina, 25: Young Kate, 25: Defence of the Whigs, 25: Martin Chuzzlewit, publishing in Nos, at 6¼. jy13

CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel inclined to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston,	William Beals, Boston.
	M. M. Ballou, "
Thos. W. Haskins, Roxbury,	Samuel A. Walker, Brookline,
S. Gardner, Boston.	Henry Burditt, Cambridge,
Phineas E. Gay, Boston.	William Dall, Boston,
Franklin Greene, Jr, Boston.	E. Bartlett, Roxbury.
	C. Briggs, "
Samuel S. Curtis, Boston,	George Browne, Boston.

DR. COMBE'S VIEWS OF BATHING.

BATHING AND SHOWERING. 'It is surprising,' says Dr. Combe in his excellent treatise on health, 'to what an immeasurable extent this most important preservative and restorative of health and comfort is neglected. Most people think if they bathe themselves once or twice a year it is quite sufficient, whereas none should think of washing themselves less than once a week. If students and professional men would faithfully attend to this item of their duty, we should not hear them speak so often of bad digestion, ill health, and unfitness for study; and very many who now find an untimely grave, would live to a good old age, free of those diseases that in a thousand forms prey upon the body. There is nothing that will give the system so healthful and agreeable a tone as this. Water, of tepid or blood warmth, with a flesh brush or otherwise, should generally be used, especially by invalids. The skin should be carefully dried after washing, and the flannels worn next to the body should be changed